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PUBLISHER'S PAGE

SPECIAL PREMIUM OFFER for Club Subscriptions to THE MISSIONARY SURVEY

FOR the purpose of enlarging the usefulness of "THE MISSIONARY SURVEY," by placing it, as rapidly as possible, in all the homes of our Church, we make the following Special Premium Offers to all who will secure clubs of new subscribers for the new magazine, at the special club rate of **Fifty Cents per year.**

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For a club of fifteen—books to the value of	1.50
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For a club of twenty-five—books to the value of	2.50
For a club of fifty—books to the value of	5.00

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We list below, the titles from which selections may be made, and every book mentioned is worthy of a place in the library of any home, Sunday School or Missionary Society.

NOTE—For each club of five subscriptions, an extra subscription will be given as a premium instead of books, if preferred.

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The Call of the Home Land—A. L. Phillips, D. D.; cloth,50	The Boy Problem—Forbush,	1.00
At Our Own Door—S. L. Morris, D. D.; paper, .....	.35	The Unfolding Life—Miss Lameroux, .....	.75
The Evangelical Invasion of Brazil—S. R. Gammon, D. D.; cloth, .....	.75	The Girl in Her Teens—Miss Slatery, .....	.50
Introduction to the Study of Missions—T. C. Johnson, D. D.; cloth, .....	.60	The Teaching Problem—J. W. AxteLL, .....	.50
Candida: A Story of Brazil—M. H. Wardlaw, D. D.; cloth,	1.00	Seven Laws of Teaching—Gregory, .....	.50
Lights and Shadows in the Far East—S. H. Chester, D. D.; cloth, .....	.60	Conservation of National Ideals; cloth .....	.50
Land of the Holy Light—R. P. Kerr, D. D., .....	.75	The Best Things in America (for Home Mission study); paper, ..	.35
Life of John Leighton Wilson—H. C. DuBose, D. D.,	1.00	Henry Martyn, biography, .....	.65
How A-chon-ah Found the Light—Miss Barnes,	1.00	Grenfell of Labrador, biography, ..	.65
Future Leadership of the Church—John R. Mott,	1.00	Robert Morrison, biography, .....	.65
		David Livingston, biography, .....	.65
		Lady Missionaries in Foreign Lands, .....	.65
		Missionary Heroines in Foreign Lands, .....	.65
		Robert Moffatt, .....	.65
		William Carey,65

The Presbyterian Committee of Publication
Richmond, Virginia

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For a club of five—books to the value of	\$.50
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For a club of fifteen—books to the value of	1.50
For a club of twenty—books to the value of	2.00
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For a club of fifty—books to the value of	5.00

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Richmond, Virginia

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THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor

Published monthly by the Presbyterian Committee of Publication, 212-214 North Sixth Street, Richmond, Virginia.
Single subscriptions 75 cents a year; in clubs of five or more, 50 cents. Entered as second-class matter November 1, 1911, at the post-office at Richmond, Va., under the act of March 3, 1877.

Volume I

DECEMBER, 1911

Number 2

THE COUNTRY CHURCH

THE Church is allowing her most fertile seed plot to grow up in briars.

She is permitting to lie waste and fallow the easiest of her home fields to make productive.

She is allowing springs to dry up which in time past have been the sources of her most reliable supply.

These words would make a fitting epitaph to post upon the door of the closed country church.

The rural districts have furnished the republic's foremost men—in commerce, in professional life, in letters and art, in statesmanship—those who have borne our country's name to the front rank of nations and held it there. From the same source have come the mothers of these men—womanly, gentle and true—character moulders—home makers. More than that: the country church has furnished above 80 per cent. of our preachers, and the list of candidates upon the rolls of our Presbyteries to-day will bear out the claim. It is interesting to speculate what would be the supply of candidates for the ministry if all our country churches were provided with preaching and *pastoring*!

There are approximately one thousand of our churches with vacant pulpits, whose congregations, destitute of a shepherd, are either breaking up or being taken in under the motherly wings of sister denominations. It is safe to say that 90 per cent. of these vacant pulpits are in the country or village churches. They are strategic bases in territory which holds a multitude of good material and which is bringing up a magnificent army of young people. A large percentage of the latter will drift to the towns and cities—there to either fall in with the forces of evil (which meet every incoming train), or, perchance, be

drawn into the building work of those other denominations which have taken care of them at the source.

A short while ago a small city in one of the Gulf States had a remarkable year's growth in population. There was an unprecedented influx of people from the country and surrounding villages. One of the churches of a sister denomination in that city received over one hundred additions to its roll, *by letter*, during the twelve months. The Presbyterian church of equal prominence in the same city got scarcely a dozen! The other denomination had kept alive her recruiting stations in the country, and to-day some of that denomination's best workers look back to Presbyterian grandfathers and grandmothers. Perhaps we could be wicked enough to wait over this transfer from our ranks—even though it be no loss in numbers to the Kingdom of God—did we not have a far sadder thing to engage our regret; for thousands came into that city unsaved and unclaimed by any church, and from territory which our church might have made to blossom as the rose.

Much territory of this kind is yet untaken in the South, and empty Presbyterian forts are waiting to be manned. Three millions of white children, of school age, are out of the Sunday-school and to every professing Christian of an evangelical denomination there are two who name not Christ as their Lord and Saviour.

This field occupied would bring red blood and iron into our Church and strengthen her arm for the great work she has laid out abroad. This territory taken would make us a Christian nation in fact as well as in name. This force enlisted would bring with it the solution of the city problem and help us to meet and subdue for Christ the ever increasing tide of immigration.

A great opportunity calls, loud and insistent. Will we meet it?

Of course the great problem now is to get the ministers to place in these vacant fields, and while we wait for ministers the work suffers; but we have an ample force of laymen and women with whom to organize and maintain Mission Sunday-schools. We have an intelligent eldership which is competent to conduct worship in the place of pastors, who will go and preach to pastorless flocks. Thus we can stand in the breach while the ranks of the ministry are being recruited, and at the same time wonderfully strengthen our hands by the exercise.

A great opportunity calls, loud and insistent! Will we meet it?

THE November number of THE MISSIONARY SURVEY met a great reception!

We are profoundly impressed by the spontaneous and hearty welcome it has received from every section of the Church. We are encouraged by the many earnest expressions of approval and commendation given by subscribers upon seeing the first number. As an evidence of the keen interest felt for the success of the magazine, our mail has been crowded with applications for sample copies to be used for solicitation. Accompanying these there has been a steady stream of new subscriptions. One thousand and twelve new subscriptions came during October, before the magazine was off the press, and, judging from the favorable criticisms passed upon the November number and the evident activity of many friends who are beginning a vigorous campaign for new subscribers, we feel confident of a rapidly increasing circulation.

However, let these cheering statements be but a trumpet call to increased effort. Remember, we are working for a circulation of 50,000, and we are a long way from that yet.

One of the many appreciated letters received will show a Georgia pastor's enterprise in promoting interest in the new magazine. It reads, in part, as follows:

"I heartily congratulate you on the first issue of THE MISSIONARY SURVEY. The outside appearance, the arrangement of the contents, the entire workmanship, and especially the prompt arrival of the magazine, are all matters worthy of the highest commendation. I assure you of my continued interest and prayer for yourself and your great work . . . I make mention of the magazine in my pastoral visits, and where I find one almost of a mind to subscribe, I settle the matter then and there by saying, 'I will gladly send your subscription in.' The subscriptions I secure I turn over to the Literary Secretary of the Foreign Missionary Society. In order to expedite matters, four ladies, in twos, will make a thorough canvass this week of every family, and will seek to secure a subscription from one and all. This is the solution: an Every Member Canvass . . . I have secured subscriptions from some persons on the ground that the magazine would treat of 'Ministerial Relief'; these could not be induced heretofore to take a missionary magazine. Kindly send me two dozen more sample copies for use of the canvassers."

That letter sounds like business!

* * *

Now, dear friends, remember this is YOUR MAGAZINE. Every member of the Southern Presbyterian Church is a shareholder in this enterprise. Its usefulness will be extended according to your interest, influence and efforts; but there is one thing especially that we want just now at this critical period of beginning: we want you to *pray* for THE MISSIONARY SURVEY—for its editors, its publishers, its contributors.

It is a great undertaking, and, perhaps more than you think, the success of the general work of our whole Church is vitally joined with it. It will take wisdom and diligence and faith to accomplish the high aim of THE MISSIONARY SURVEY; will you pause just a moment and ask God to give us these three—and continue to ask Him? A number have voluntarily written that they are praying for THE MISSIONARY SURVEY. That helps wonderfully—just to know it! This remarkably auspicious start has unquestionably been brought about by the faithful prayers offered in its behalf. Let us continue to ask God's blessing—and expect it.



CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to
REV. HENRY H. SWEETS, D. D., SEC'Y,
122 Fourth Ave., Louisville, Ky.

Make all Remittances to
MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky.

THE ENFEEBLED WORKERS

[We are indebted to Rev. B. L. Agnew, D. D., Secretary of the Board of Relief of the Presbyterian Church, U. S. A., for the picture of the heraldic seal of the Board which appears on the cover of this issue of THE MISSIONARY SURVEY, and for this description of it.—EDITOR.]

ON THE seal you notice a large field of wheat—yea, it belts the whole round globe—partly cut down. Some sheaves and a shock of wheat are seen at the right of the picture. A man has been long laboring in the harvest field, until he has grown old and feeble and is no longer capable of enduring the burden and heat of the day, and a young man, who is strong and vigorous, appears in the foreground. The days of incessant toil are over for the old minister, and the young man tells him that it is time for him to cease from such burdensome work and let younger men continue the reaping. The old man has loved the work, and is exceedingly loath to give it up, but as the young man insists upon it and as his strength is gone, he drops the sickle and stands and gazes at the magnificent harvest before him all ready for reaping. The young man takes him warmly by the hand, holds him back from further toil, points him to a little cottage embowered with thrifty vines, and urges him to go there and spend his declining days in well-earned rest and honorable retirement from the activities of the busy life. The old man goes to the quiet home pre-

pared for him, but he often longs to be among the reapers as he sees them gathering in the bountiful harvest.

A blessed old laborer wrote a few days ago: "You do not know how hungry I am sometimes for my work! How glad I would preach for years and years to come, but it cannot be." His health is broken down from the hardships and exposures of the western mission fields.

THE CORNUCOPIA.

Beside the little cottage you see a well-filled cornucopia—filled with both fruits and flowers, the symbol of concord, peace and plenty.

We often think of Paul's generous wish for the troubled Philippians and the soul-comforting promise given by inspiration of God. Pinching poverty may take up her abode in your home, "But my God shall supply all your needs according to his riches in glory by Christ Jesus." What precious, priceless compensations our loving God and Father gives us for all our earthly deprivations! But who is to fill the cornucopia?

THE YOUNG MAN.

The young man, who has been taught by the old, rises by to take his place in the harvest field, girds himself with un-failing resolution, looks out upon the field, "white already to harvest," with a cheerful hopefulness, and with all the

earnestness of his soul, thrust in the sickle and rejoices with thankful heart in the glorious ingathering of precious souls to the garner of our God.

"The laborers are few." In our Southern Presbyterian Church the ministers are dying or are being retired because of old age or disease almost as fast as the younger men are being graduated from our theological seminaries. For this reason some of these faithful old servants of God are holding on in positions where

with hunger. He takes the position of a blessed brother who has just written these words:

"Your appeal in reference to needed aid for Ministerial Relief reached me last week—late in the week. Our people have been erecting a new church edifice and have an unusually heavy expense to bear. Yet we are not to be cheated out of the privilege of helping these dear old ministers and minister's widows and children. So I send you \$150, and you will please



their strength is not sufficient for the exacting labor.

But how about the old reaper who has gone to enjoy a season of rest in his quiet, peaceful home? Has the young man forgotten the old man in his honorable retirement, or does he, in grateful acknowledgment of the invaluable instructions he has received from his venerated lips, lovingly see to it that the old harvester is not forsaken, or neglected, or left to battle alone with the wolf at his door?

The young man has honor in his soul, and sympathy in his heart, and a pressing sense of justice on his conscience, and he vows before his God that the aged reaper must not be forsaken; and he determines to do the work of God's ravens in the olden time when God's prophet was perishing

use it to fill out the appropriations of some of these needy and highly deserving persons. God bless you in the work, and let me thank you for giving us the privilege of contributing this amount. Our regular collection for your work comes in February, when we hope to add a little to this amount."

That letter has done our souls good, and it has cheered us wonderfully in trying to awaken the churches to a righteous sense of their obligations and their privileges.

THE CROWN.

You see in the upper part of the seal a golden crown which awaits the faithful servant who has labored long in the Lord's wide, white harvest field. If he is de-

serving of a crown, a bright, beautiful crown, an immortal crown in the Kingdom of God's infinite and eternal glory, does he not deserve to have his bed and board made comfortable in the little cottage by the field from which he has gathered many a golden harvest.

"TAKE HEED!"

From the same high heavens where the golden crown is placed upon the glorified, there comes down to you and me the ringing words of the Lord Almighty: "*Take Heed To Thyself That Thou Forsake Not The Levite* as long as thou livest upon the earth!"

The old man in his extremity prays to the covenant-keeping God in chastened but unfaltering faith: "Cast me not off in the time of old age; forsake me not when my strength faileth," and as we hear this prayer ascend to the living God, are we not moved to duty by his solemn and imperative command: "Take Heed! Take Heed! *Take heed to thyself that thou forsake not the Levite* as long as thou livest upon the earth"?

Shall the last day of these servants of God be darkened with the unwelcome thought—we are in want, our hands are empty, our cupboards are bare, because we are neglected and forsaken by the Church to which we have given the ardor of our youth, the strength of our manhood, and the whole working force of our lives?

No, no! fellow-Christians, it must not be so! Our honor is at stake, and we must give God's honored servants their daily bread.

Mr. Atkinson, the corresponding secretary of Ministerial Relief in another branch of the Christian Church, says: "You are called upon by many voices to pay a most sacred debt—a debt incurred by the holiest and costliest service ever rendered among men. The Church that doles out charity to her worn-out ministers deserves and will receive the reproach and contempt her unfaithfulness so justly invites."

The voice of justice, of gratitude, of expediency, of love, and of religion calls us to the sacred and happy duty. Will you not pause a moment in silent contemplation that this call may reach your heart?

THE SCHOLARSHIP LOAN FUND

IN THE report of the Executive Committee of Schools and Colleges made to the General Assembly in 1908, the following paragraph appeared:

"We believe that the time has come for the Assembly to call upon the Church to raise a fund to assist the young people of our Church who are hungering for knowledge, and who aspire to awake the most of their lives for the Kingdom of God. As soon as this fund is sufficient, loans can be made to worthy young men and women who are not able, and whose parents are not able to pay the cost of higher education."

THE FUND LAUNCHED.

Upon this suggestion the following resolution was adopted: "That the Assembly approve the suggestion of the Executive Committee, that the Church be called upon to raise a loan fund for the assistance of

worthy young men and young women, who are not able to pay the cost of higher education; the loans to be as deemed wise by that Committee."

THE FUND STARTED.

Since May, 1909, Rev. Wm. E. Boggs, D. D., Secretary in charge of the work of Schools and Colleges, has given the principal part of his attention to the raising of this fund, which is now more than \$6,000.

It was deemed wise to begin lending the money this fall, and the following rules have been adopted to govern applications for loans:

CONDITIONS GOVERNING LOANS.

1. The applicant must be a member of the Presbyterian Church in the United States, and must have a well established Christian character, and such intellect

and fondness for study as give promise of more than ordinary usefulness.

2. He must be of sufficient age to understand thoroughly the nature of the obligation which he assumes.

3. He must be in actual attendance in some accredited Presbyterian college before any money is furnished him.

4. He must have the recommendation of the Session of the church of which he is a member on the blank printed below; also from the faculty of the institution which he is attending (or of the High School, if he is just entering college). This latter must be repeated each term that he continues to receive a loan.

5. He must be able to satisfy the Session of the home church of which he is a member: (1) Of his capacity for learning and his habits of study. (2) Of his readiness to practice self-denial and economy,

and (3) Of his prudence and trustworthiness in matters involving money.

6. He must understand that the aid he is now asking is in no sense to be a gift, but a Loan, that is to be repaid, with the interest specified in the notes given by him; and that he solemnly binds himself to repay it as soon after leaving college as practicable in the exercise of industry and economy on his part, it being his sincere intention to repay not less than one-fourth of the debt in each year after leaving college.

7. Loans from this fund are not made to those who are receiving aid either as a gift or as a loan from the fund of Education for the Ministry.

8. Loans are made to either young ladies or young men who can fulfil all the conditions.

PERSONAL MESSAGE CONCERNING THE GREAT NEED OF THE CHURCH

A CALL TO PRAYER

THE General Assembly has set apart the first Sunday in December, as a day for special prayer concerning the supply of candidates and the cause of Ministerial Education. The following action was taken in appointing the day:

"That the **first Sabbath in December*, the month in which the collection for Education for the Ministry is taken, be observed as a special day of prayer for schools and colleges, when pastors may lay the call of the gospel ministry upon the hearts and consciences of young men and press home to the hearts of the people the duty of contributing generously to this important cause."

In accordance with this order of the Assembly, the Executive Committee of Christian Education and Ministerial Relief earnestly ask that in each church, Sabbath-school and home—especially at

the family altar—*special* prayer be offered on that day.

May we suggest that you make request at the Throne of Grace—

I. FOR PARENTS.

1. That they may be awakened to the duty of fulfilling the baptismal vows.

2. That they may consecrate to the Lord for this holy work, the best and choicest of their offspring.

3. That they may have wisdom from above to train their families in the fear of God, and for holy and heavenly ends in life.

II. FOR PASTORS, SUPERINTENDENTS, AND TEACHERS.

1. That they may be faithful in all their dealings with the boys and young men under their care.

* Originally first Sabbath in November.

2. That they may by their lives and speech, magnify the glorious and happy work of preaching the gospel.

3. That they may be given the right message when they present the claims of the ministry.

III. FOR THE EXECUTIVE COMMITTEE.

1. That they may be guided aright in all of the work which has been committed to them.

2. That the Secretary and others who visit the schools and colleges may have ready access to the hearts of the students, and may speak only the message which God gives them.

3. That a sufficient amount of money may be given by God's people to meet all the demands upon the treasury in assisting worthy candidates who need aid.

IV. FOR YOUNG MEN.

1. That the way may be open for pious young men in business, who have been called of God to the ministry, to enter upon the work of preparation.

2. That the godly young men now in schools, academies, colleges, and univer-

sities may ask, from hearts willing to obey, "Lord, what wilt Thou have me to do?"

3. That the Lord of the harvest may call and send forth into the fields now white unto harvest, a sufficient number of able young men to take the place of the faithful veterans who have been promoted to higher service, and to overtake the vast destitutions that abound on every hand.

4. That God may sanctify their hearts, enlighten their minds, guide and prosper them in their studies, and give them the abundance of His grace, that they may become able ministers of Christ.

Jesus said to His disciples, "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Pray for them. Pray believingly for them. Pray without ceasing for laborers for the harvest. Pray and do not forget to exalt "the heroes of the Cross," to magnify the holy office of the ambassador of Christ, to fulfil all the obligations of the one who is commanded to pray.

Write to the Louisville office for the best of literature on this theme.

IMPORTANT LINES OF WORK

IT IS the earnest desire of the Executive Committee of Christian Education and Ministerial Relief that in the organization of Church Societies, Presbyterial Unions and Synodical Conferences, some place shall be given to the important and fundamental work of Recruiting and Sustaining the Workers who bear the heat and burden of the day. We are all interested in the work of the Kingdom. We should not be less interested in those who, oftentimes with greatest self-denial, have thrown all of their energies into the work, and are glad to be counted among us as those who serve.

We suggest that a Committee on "Work for the Workers," or "on the Recruiting and the Sustaining of the Workers," be

appointed, and we suggest that their work be somewhat along these lines:

DUTIES OF THE COMMITTEE ON "WORK FOR THE WORKERS.

To aid in all departments of the work of the Assembly's Committee of Christian Education and Ministerial Relief.

I. To seek to increase the number of trained, capable ministers and lady teachers and missionaries to enter the fields—both at home and abroad—which are white already unto the harvest.

1. To call all to prayer to the Lord of the harvest that He will send forth laborers into His harvest.

2. To see that the claims of Christian service are presented to our youth.

3. To circulate literature that will help them decide what is God's plan for their lives.

4. To arouse all to greater liberality in contributing aid in the education of candidates for the ministry.

II. To arouse the Church to her duty in caring for her workers.

1. To see that living salaries are offered all ministers and mission workers, who are aided by your Society or Union.

2. To see that salaries are paid promptly and in full.

3. To see that proper and sanitary places of abode are provided our mission workers.

4. To pray earnestly for those who are giving their lives in the service of Christ and our Church.

III. To arouse the community to the importance of proper religious influences in our schools and colleges where our future workers are being trained.

1. To stimulate a more intelligent interest in the religious influences of the public schools.

2. To endeavor to promote our Presbyterian institutions of learning.

3. To follow with interest and prayers our young people who are in our own and the State institutions of higher learning.

IV. To arouse the Church to a proper care of her wornout and disabled workers.

1. To pray for these lonely servants of Christ and our Church who have been laid aside, and the needy widows and orphans of our dead.

2. To help the Church to keep her pledges made at the ordination of the minister: "You minister to us in spiritual things and we will provide for you the material things of life," by increasing the contributions to the Annual Fund and the Endowment Fund of Ministerial Relief, and the Assembly's Home and School.

V. To keep in close touch with and secure literature from the Executive Committee of Christian Education and Ministerial Relief, 122 Fourth Avenue, Louisville, Ky.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

RECEIPTS FROM APRIL 1 TO SEPTEMBER 30, 1911

WE PRESENT below a statement of receipts at our office for the first half of the current year. It appears from this that there has been a decrease in the receipts for two causes over the same period of last year, and an increase in the other four.

Of the \$909,000 requested for the Assembly's causes this year, \$129,000, or fourteen per cent., is for the work of Christian Education and Ministerial Relief, to be divided: One-third for Education for the Ministry, one-half for Ministerial Relief, one-tenth for the Assembly's Home and School, and one-fifteenth for Schools and Colleges. In addition to this the Assembly requested that \$192,659.63 be added to the Endowment Fund—making it "at least \$500,000 as soon as possible."

ALL CAUSES.—Of the \$129,000 asked by the General Assembly for all these causes for the year, we have received \$34,361.97.

During the same period last year we received for all causes \$37,638.63—a decrease of \$3,276.66. This leaves a balance of \$94,638.03 to be raised in the next six months.

EDUCATION FOR THE MINISTRY.—Amount needed \$43,000. Amount received first half of year: Churches, \$7,274.56; Sabbath-schools, \$174.81; societies, \$54.83; individuals, \$104.67; legacies, \$274.53; refunded by candidates, \$172.50; miscellaneous, \$62.79; total, \$8,118.69. Total amount received in same period last year, \$10,609.54. Decrease, \$2,490.85. Amount yet to be raised for Ministerial Education, \$32,390.46.

MINISTERIAL RELIEF.—Amount needed \$64,500. Received, April-September: Churches, \$7,102.18; Sabbath-schools, \$236.51; societies, \$19.00; individuals, \$168.50; interest from Endowment Fund, \$7,784.70; legacies, \$206.44; refunded, \$25.00; miscellaneous, \$51.34; total, \$15,593.67. Received during same period last year, \$19,629.80.

Decrease, \$4,036.13. Amount yet to be raised for Ministerial Relief, \$48,906.33.

THE HOME AND SCHOOL.—Amount needed, \$12,900. Received, April-September: Churches, \$1,698.32; Sabbath-schools, \$184.61; societies, \$124.26; individuals, \$1,244.12; legacies, \$68.10; board, rent and tuition, \$2,830.45; miscellaneous, \$13.48; total, \$6,160.34.

Received during same period last year, \$5,047.34. Increase, \$1,113.00. Yet to be raised for the Home and School, \$6,739.66.

SCHOOLS AND COLLEGES.—Amount requested, \$8,600. Received, April-September: Churches, \$834.88; Sabbath-schools, \$28.33; societies, \$22.27; individuals, \$3.53; miscellaneous, \$18.31; total, \$907.32. Received in same period last year, \$404.33. Increase, \$502.99. Amount yet to be raised for Schools and Colleges, \$7,692.68.

SCHOOLS AND COLLEGES LOAN FUND.—No special amount requested. Amount of Fund, March 31, 1911, \$4,956.17. Received, April-September: Societies, \$300.50; individuals, \$675.00; miscellaneous, \$76.53; total for year, \$1,052.03. Received in same period last year, \$655.84. Increase, \$396.19. Total amount of Scholarship Loan Fund, \$6,008.20.

ENDOWMENT FUND OF MINISTERIAL RELIEF.—No part of the regular collection is given to this Fund. Amount requested, \$500,000 as soon as possible. Of this amount \$304,810.25 had been received up to March 31, 1911. Received, April-September: Churches, \$800.15; Sabbath-schools, \$32.80; societies, \$30.19; individuals, \$972.40; legacies, \$687.38; miscellaneous, \$7.00; total, \$2,529.92. Received in same period last year, \$1,291.78. Increase, \$1,238.14. Total amount of Endowment Fund, September 30, 1911, \$307,340.17. Amount yet to be raised, at least \$192,659.83.

FORWARD FUNDS.—Treasurers, please let us have at once any funds in your possession for our work. We are now facing a serious condition, and we greatly need money right now. Please remit as soon as possible to Mr. JOHN STITES, Treasurer, Fifth and Market Streets, Louisville, Kentucky.



THE DECEMBER PRESENTATION

OUR whole Church seems to be deeply interested in the successful working of the Assembly's new financial plan—a Missionary (or Beneficence) Committee in every church and an every member canvass, whereby each member of the congregation will be asked to pledge a definite amount, payable weekly, if possible, for the work of each of the four Executive Committees.

It is hoped that this will do away with many of the special appeals and secure the much needed funds for the Church's work.

Of the amount asked for by the General Assembly, \$129,000, or fourteen per cent., is requested for the Executive Committee of Christian Education and Ministerial Relief. Instead of the six times for special appeals for this work, as heretofore, the Assembly has set apart the months of DECEMBER and April for offerings in all the churches and Sabbath-schools.

THE APPEAL.

The appeal for all departments of this work is one that may be made both to the head and to the heart of every one interested in the work of our Church and the Kingdom of God.

The work cannot go on without the *workers*. God has been pleased to carry forward His glorious work by the use of human means. "How shall they hear without a preacher? The ministers must be trained. Men and women must receive Christian education that will prepare them for places of usefulness in the Church. The workers who give all their time and energies to the work must be provided for. "The laborer is worthy of his hire." After they have worn themselves out in self-denying toil, they must still be cared for by the Church, and the needy widows and helpless orphans must not be neglected. "Take heed that thou forsake not the Levite as long as thou livest in the land"

SPECIAL OBJECTS.

The offering may be made for all departments of the work of Christian Education and Ministerial Relief, and divided according to the Assembly's direction: Education for the Ministry, one-third; Ministerial Relief, one-half; the Assembly's Home and School, one-tenth; Schools and Colleges, one-fifteenth. Or the gifts may be made to *either* of the causes above, or to the Endowment Fund of Ministerial Relief.

We give below some facts about each of these causes. We hope each pastor and superintendent will see that a clear presentation is made to the church and Sabbath-school so that every one who is interested in the work of God's Kingdom may have a chance to show, in a material way, an interest in the workers.

EDUCATION FOR THE MINISTRY.

The greatest need of the Church to-day is for a larger number of capable ministers. During the past ten years, almost as many of our ministers have died, or have been retired on account of old age or sickness, as have been graduated from all of our seminaries.

We now have on our roll of candidates 436 young men. One-half are the sons of farmers, one-seventh the sons of ministers, and almost all the others are the sons of men who haven't much of this world's goods.

Because these young men are needed so much, our Church tells them not to wait to earn *all* the money for the expense of their four years course at college and three years at the theological seminary. She promises to furnish them \$100 a year if they absolutely need it. Many young men take this amount as a loan and repay it either in money or in service in the mission fields of the Church.

Last year we were called upon to aid 286 candidates, of whom 132 were in theological seminaries, 151 in colleges, and

two in medical colleges preparing to go as medical missionaries to the foreign field. The Church did not contribute enough for us to give the maximum of \$100, so we had to scale the appropriations to \$82.50 for each, forwarding in all \$23,371.08.

It is very probable that we shall be called upon to aid a larger number of candidates this year than last. On account of the great increase in the cost of living, almost all who have applied for assistance state that they will absolutely need at least \$100.

Remember the Church needs the lives of her *boys* and *young men* in the work of the ministry, and some of those who are now preparing for this work need *money*.

MINISTERIAL RELIEF.

It is the work of Ministerial Relief to provide for the aged and infirm ministers who have worn themselves out in self-sacrificing labor for Christ and our Church, and to care for the needy widows and the little helpless orphans of our deceased ministers.

During the past year we have granted aid to 57 ministers; 146 widows, and 14 afflicted orphans, without either father or mother. In these 217 homes are many invalids, besides 75 little, fatherless children under fourteen years of age.

The average age of the ministers on our roll is about 70 years, and they have spent an average of thirty-eight years in the service of our Church. The average age of the widows on our roll is about 63 years, and their husbands spent an average of twenty-eight years in the service of our Church.

To all \$31,564.75 was forwarded last year. The largest amount to any family was \$410 to one of our honorably retired ministers. The average amount sent to each family of our fifty-seven helpless ministers was \$199.10, and the average to each home of the 146 widows was \$130.25, and to the fourteen infirm orphans was \$85.71. The average amount furnished each one of these 217 needy homes, in some of which were invalid wives, in others afflicted children, and in

all seventy-five little, fatherless children under fourteen years, of age, was \$145.46 for *each family* for the whole year.

THE ASSEMBLY'S HOME AND SCHOOL.

The Assembly's Home and School was organized at Fredericksburg, Va., in 1893. Its benefits are only for the children of deceased ministers and children of living missionaries on the foreign field, or to the Indians. It supplements the amounts given these bereaved families from the funds of Ministerial Relief and of Foreign Missions, and the amount given by the latter Committee for the education of the children of foreign missionaries. Mr. S. W. Somerville is the superintendent.

There are now fifty-four children, ranging in age from six to twenty-two years, at the Home and School. Of these twenty-eight are between the ages of six and fourteen years, and twenty-six between fifteen and twenty-two years.

Six of these are cared for at "Scotia," our home for boys, five at the Girls' Dormitory, and forty-two are boarded with sixteen mothers in their own homes.

Seven are the children of four of our late missionaries, two in Brazil, and one each in China and Korea; and three are the sons of living missionaries—two from Korea and one from Japan.

Nineteen of these children—eight boys and eleven girls—are in the College department; eighteen children—eleven boys and seven girls—are in the Preparatory; and sixteen children—eleven boys and five girls—are in the Primary. In addition to these there are enrolled from the surrounding territory forty-six pupils in the College, seventeen in the Preparatory and twenty-six in the Primary; while there are also enrolled twenty-one music, five violin, four vocal and elocution, and five art pupils.

Last year \$20,334.35 (\$4,064.46 of which came from tuition and board of outside children) were used to defray the expenses of this work, and a larger amount will be required this year. The present needs of the work are very great. The College property, purchased at a cost of \$18,000, January 1, 1910, still carries a mortgage of \$12,470. The next note of

\$1,500 falls due January 1, 1912, and during the year we have been compelled to borrow money at the bank to meet interest and the expenses of this work. Remember the heavy burden that is upon us at this time. We earnestly appeal to you to help us largely and now.

SCHOOLS AND COLLEGES.

The principal work now being done in this department is the raising of a Student Loan Fund to aid the worthy young ladies and young men of our Church in securing an education.

Loans of \$100 a year for a period of four years are made to our young people of approved character who are studying in our Presbyterian colleges and who "desire a higher education, not wholly for self-advancement, but also for greater Christian usefulness." Loans from this fund are not made to those who are receiving aid either as a gift or a loan from the funds of Education for the Ministry.

The money contributed to this cause is used to cover the expenses of administering the work under the special charge of the Secretary, Rev. Wm. E. Boggs, D. D. The Loan Fund is being raised from special offerings and by securing "Memorial Scholarships" of \$400 each. We have now in the "Student Loan Fund" a total of \$6,000, and loans are now being made to students.

THE ENDOWMENT FUND OF MINISTERIAL RELIEF.

Because the annual offerings of the membership have never been adequate to

meet the needs of our enfeebled veterans and the needy widows and orphans of our dead, the Assembly has directed that an Endowment Fund be raised. It is a permanent, invested fund, the interest of which is used to meet the present needs in the work of Ministerial Relief.

This Endowment has now passed the sum of \$300,000. The General Assembly "urges that it be made at least \$500,000 as soon as possible, and commends it to our people of means for their gifts and legacies."

Provision has been made for holding "Memorial Funds" in this Endowment which are reported annually. Eleven such funds have been erected. What more fitting method of perpetuating the memory of loved ones!

The Endowment Fund does not share in the division of the funds remitted for "Christian Education and Ministerial Relief," but the last Assembly adopted this resolution, "That the continuing interest of our churches be called for in behalf of the Endowment Fund of Ministerial Relief," and we trust this same, business-like work will not be overlooked.

THE TREASURER.

Mr. John Stites, Fifth and Market Streets, Louisville, Ky., is the treasurer of the Executive Committee of Christian Education and Ministerial Relief, and funds for this cause or any department should be remitted as promptly as possible to him.

CHILDREN'S DAY

We earnestly call upon the pastors, superintendents, and teachers to observe one Sunday during the Christmas season, either December 24th (or if more convenient, December 31st,) as Children's Day for Christian Education and Ministerial Relief, when the young people of our Church may be instructed concerning the great need for workers and the need of our worn out workers and the widows and

little children of our ministers who have "ceased from their labors."

In another article in this issue of THE MISSIONARY SURVEY we furnish information concerning all the departments of our work. Literature will also be forwarded, upon request, from the office of the Secretary, Rev. Henry H. Sweets, 122 Fourth Avenue, Louisville, Ky.

FOREIGN MISSIONS

REV. H. F. WILLIAMS, D. D., EDITOR, FIRST NATIONAL BANK BUILDING, NASHVILLE, TENN.

EDITORIAL

YEAR BOOK OF PRAYER FOR 1912

THE Year Book of Prayer for 1912 will be ready for delivery about December 1st. It is suggested that orders be sent in advance that they may be mailed promptly as early as the books are delivered by the printer. The forthcoming Year Book will have, as usual, a list of the missionaries with a day assigned to each for remembrance in special prayer. In addition to the list of missionaries there will be maps of all the Missions, brief statistics from the entire field, and as much other information, in summary form, as the number of pages will permit. The Year Book for 1912 will be printed in attractive style with appropriate Scripture texts and missionary paragraphs on each page. The price will, as heretofore, be ten cents. A large edition will be issued in the hope that it will be widely used and promote intercession in behalf of our workers and the work. Address orders to the Executive Committee of Foreign Missions, Presbyterian Church United States, Nashville, Tenn.

THE CIRCULATION OF THE MISSIONARY SURVEY

We again invite the attention of all our readers to the importance of a general effort on the part of those who have heretofore been such efficient and valued friends of *The Missionary*, in securing a renewal of subscriptions to THE MISSIONARY SURVEY, and a large number of new subscrib-

ers. If all the friends of the two missionary magazines and the new friends of the consolidated publication will adopt the Wesley motto of "All at it and always at it," for the first year, we shall undoubtedly have a circulation that will go far toward not only placing the publication on a self-supporting basis, but will give an uplift to every cause for which the publication stands. In view of the fact that the foreign mission department occupies a large part of THE MISSIONARY SURVEY, the responsibility for giving to the Church the very best that belongs to this department is perhaps greater than with the other causes. The editor earnestly urges upon the missionaries the importance of keeping him in possession of the latest news, sending photographs and items relating to the work at their various stations. We again remind our friends that business communications should be addressed to the Presbyterian Committee of Publication, Richmond, Va., and editorial communications with regard to the Foreign Mission section of the magazine to Rev. H. F. Williams, Executive Committee of Foreign Missions, Nashville, Tenn.

LAYMEN'S MISSIONARY CONVENTION

Preliminary announcement has been made of the forthcoming great convention of the Laymen's Missionary Movement in Chattanooga, Tenn., February 6-8, 1912. The arrangements for this Convention are being energetically made, including the

preparation of a very strong program. The speakers will include men of national and international reputation. The city of Chattanooga is taking an active local interest in the forthcoming Convention. The sum of \$2,500 has been raised for local expenses. In addition to this the General Committee of the Laymen's Movement will expend a very generous sum on the program expenses. At the Birmingham Convention there were 1,200 men in attendance. It is hoped that the number of delegates at the Chattanooga Convention will be larger—not less than 1,500, and possibly as high as 2,000. The Presbyterial Committees of the Laymen's Movement, the Missionary Committees of the local churches, and pastors, would do well to begin now the advertisement of the Convention and to arrange for delegations.

MISSIONARY STUDY FOR 1911-12

The Mission Study course of 1910-11 had the largest number of men and women studying our own mission fields than any previous year since special emphasis has been laid upon systematic mission study. The publishers inform us that the two editions of "In Four Continents," numbering in all eight thousand, have been sold, and that there is a continued demand for the book. This is accepted as an indication of a growing interest in the Church in our own mission work. The last General Assembly unanimously recommended the continuation of the study of our own missions. The Executive Committee of Foreign Missions has recommended the same text-book as last year for the first choice. For the second choice "The Light of the World," by Mr. Speer, a Mission Study book giving an account of the different religions of the world and making clear the superiority of Christianity, is recommended. There are the usual helps for both of these publications. Where it is desired to use other text-books than those mentioned, "The Why and How of Foreign Missions" and "The Decisive Hour" are recommended for consideration. Our Publication Committee at Richmond and at Texarkana will carry

a full stock of Mission Study supplies. Orders may therefore be addressed to the Executive Committee of Foreign Missions, Nashville, Tenn., and to the Committee of Publication at Richmond and Texarkana.

A TITHING CONGO CHURCH

About thirteen years ago two missionaries of the Foreign Christian Missionary Society in Belgian Congo, Africa, under conditions of hardship, and death to one of its members, opened work near where the Congo river crosses the Equator. After three years one lame man was baptized. This man proved a great blessing. "The naked cannibals came to his little hut to hear the story of the Great Physician. At the end of another year thirty-one of these savages, from seven warring villages, were subdued by the Prince of Peace, and were baptized by the missionaries." At the first communion service one of the Christians, upon his own initiative, proposed that the tithing of the income of the members be made a rule of the Church. The proposition was heartily adopted. A second proposal was made that one out of every ten of their number should give his entire time as an evangelist, to be supported by the other nine members in each group. This proposition was also joyously accepted. A missionary traveler speaking of this movement, says: "This work of a native church supporting one in every ten of its members as evangelists, is placing the emphasis where is found Africa's greatest need, and the native evangelists bring the chief returns in missionary labor." In the nine years since the resolution was adopted the one station has increased to four and the membership has grown to more than 2,000. The practice of tithing life and money is sacredly followed. Evidently the principle of tithing has become a part of the Christian life. A contributor to *Men and Missions* describes the manner of giving the tenth as follows:

"The medium of barter and exchange is brass rods, eleven inches in length, in value worth about one cent of American money. These rods the missionaries teach them to count and tie into bundles of ten each. The

members of each church every week bring their tithes to the treasurer, who enters the amount upon his book. After the church service each Sunday, a free-will offering is made, which is over and above the regular tithe."

OUR MISSIONARIES IN CHINA

In answer to many inquiries we are glad to state that our missionaries in China are safe from bodily harm. Some confusion has arisen from the similarity of the names of the two cities, Hankow and Hangchow. Hankow is a great city on the Yangtze river over 600 miles from Shanghai. Hangchow, our mission station, is 120 miles from Shanghai in another direction. Up to this writing there has been no fighting at any station where our missionaries are located. There has been no attack by either the Imperialists or the Revolutionists on any mission station. It is frequently stated in communications from the field, and in foreign journals received at our editorial office in Nashville, that both parties in China show a disposition of friendliness toward all foreigners, and especially the Missionaries. Of course, the work of the missionaries is in some degree affected by the exciting times throughout the whole of China, and their need of prayerful remembrance should be emphasized.

THE JAPAN COUNCIL OF MISSIONS

The Council of Missions in Japan is composed of representatives from seven denominational missions, mostly of the Presbyterian and Reformed Churches of the United States. These denominations are working together in the interest of the Protestant faith established in Japan, and known as the Nihon Kirisuto Kyokai, the first Japanese church, organized thirty-nine years ago. The thirty-fourth annual meeting of this Council was held at Karuizawa, August 4-9, 1911. The fact that the relations of the Missions to the Church of Christ in Japan are now, in the main, harmonious, relieved the Council of the discussion of perplexing questions and gave opportunity for considering the importance of the general work, the deepening of the spiritual life, and the efficiency

of the missionaries themselves. Able papers were read on a variety of appropriate topics. The report of educational work in colleges and lower schools was encouraging. The evangelistic work of the Missions has made a creditable advance during the past year. The need of an enlarged Sunday-school work was emphasized. The communion service was an especially delightful occasion. In the press reports of the meeting of the Council mention is made of several missionaries of our Southern Presbyterian Mission. The report of this meeting of the Council is inspiring to the Church at home. The fact that the missionaries on the field stand shoulder to shoulder in sympathy and prayerful relationship, together with the very important statement of the loss perplexing relation of the Missions to the Japanese Church is highly encouraging.

CHRISTMAS IN A CONGO MISSION

[The following is a description of a Christmas Day in a station of the Foreign Christian Missionary Society in the Congo. What a glorious day Christmas would become to Christians at home if it were spent in the same spirit that moved these very recent converts from paganism and superstition.—Editor.]

Christmas is essentially a Christian holiday. This Apostolic Church of the Congo, in their observance of the day, have restored its beautiful symbolism. On the day previous dusky processions numbering hundreds emerge from forest paths, and in large flotillas of dug-out canoes on the mighty river other hundreds swell the multitudes in the town. At daybreak on Christmas morn a devotional service sets a high note for the day. At noon the great feast of the multitude is held. Huge tubs of antelope, smoked fish cooked in palm oil, and other vast quantities of native dishes are consumed, while joyous converse fills the air. At five o'clock the great service begins. The names of the Christians are called, and in response each goes forward with his thank offering for the wondrous gift of salvation brought to them by the Christ Child. Like the Magi of old, they bring their gifts, not gold, frankincense and myrrh, but brass rods, mats,

plates, chickens, fish, vegetables and belts. They give according to the measure of their love, and the total, increasing each year, amounts to hundreds of dollars. This Christmas thank offering, in addition to their weekly thank offering and regular tithe, makes it possible for these Christians to support as missionaries more than one-tenth of their membership as missionaries in spreading the glad tidings.

UNIVERSITY FOR CHINESE AT HANKOW

We learn from the *Central China Post* that the proposed university for the Chinese at Hankow, to be opened under the joint auspices of English and American universities, would be ready to receive students in 1913. The university, if present financial plans are successful, is to have an endowment of \$1,250,000. Rev. W. E. Soothill, formerly President of the Imperial University of Shansi, has been appointed as president, and he expects to visit England and America. The scheme for the establishment of the Hankow University originated with the universities of Oxford and Cambridge, but has since been taken up by American universities. Committees have been formed. It is proposed in this university to give the Chinese an education similar to the great universities of Western lands. While under Christian auspices, it is not to be an aggressively Christian institution. As great as the work accomplished may be it is evident that the Hankow University will not take the place of the higher schools of learning established in connection with the missionary boards of the different churches. Indeed, the absence of positive instruction in Christianity emphasizes the importance of the existing universities that are distinctively Christian, in name and service, and of increasing the number as rapidly as Christian benevolence can supply the means.

THE BIBLE IN JAPAN

The American Bible Society, which undertakes to supply the northeastern half of Japan with copies of the Scriptures, distributed during last year in that por-

tion of the Empire 201,190 volumes. In the southwestern part 285,360 copies were distributed. A total of 486,550 copies of the Word of God were placed in the hands of the people of Japan during 1910. "My word shall not return unto me void."

THE CHINESE EMPEROR'S EDUCATION

It would seem that with all that is new in educational development in China, there is much of the old, at least in outward ceremonials, remaining. The Chinese papers announce that the Board of Astronomy selected September 10th, as the date upon which the education of the infant ruler of China is to be begun. The day was to be observed as a holiday throughout the Empire. The date was determined by resort to astrology, and two old Chinese, of the conservative class, were appointed as teachers. This would seem that the instruction was to be after the ancient type rather than the modern. However, it is generally believed that the Emperor in due time will be taught a foreign tongue—probably English—and it will be safe to prophesy that he will be given, before his course of instruction is complete, a course of study in keeping with the new system of education being adopted in the Empire. In all these matters of education all the way from the throne to the common people, the influence of the missionaries upon education can be easily seen. It was not through commerce, nor even science, that modern education was first brought to the attention of the people of the Orient, but almost solely through the work of the missionaries who carried the gospel to the people, and along with it established schools for Christian education. A deplorable fact is that the Church at large has through these years been so slow to recognize the great opportunity, and even now is falling far behind the measure of responsibility in this department of missionary service.

FAMINE FEVER

The sufferings of the famine stricken people in China do not end with the lack of food. In the wake of the famine is

the dread famine fever. There was much distress from this fever following the great famine four years ago, but reports from the field, both in letters and in the secular press, state that the famine fever is much more prevalent this year than in the former famine. Of course disease statistics are not known in China, but it is known that a great many people are dying. The native Chinese doctors say that the fever must continue until there is thunder, "which will scatter the disease." The medical and other missionaries mention the distressing conditions. There have been a few cases among the workers. The surprise is that so few of the missionaries have been attacked by the fever, when they have been constantly exposed to it. Reports from the famine district speak of excessive rains, which will damage the wheat crop so that there will not be more than forty or fifty per cent. of the full reaping. It is also stated that if the wet weather should destroy the fall crops the conditions next year will be more severe than they have been this year. Out of the great sorrows that have come upon the people, there is some blessing in the fact that it will open the way, as in the former great famine, for the work of the missionaries. More than ever before the people understand that the men and women who are working among them are there for the good of the people, and therefore the message is received with more readiness.

KOREA AWAKE

We hear so much of the readiness of the Korean people to receive the gospel and receive such encouraging reports of the large number of converts, organized churches, native workers, and also of the self-sacrificing and missionary spirit of the people, that we may be deceived as to the real urgency of the situation in that country. We have much in our literature and letters regarding the great changes that are taking place in China, that the whole nation is awakening and that what is done in that empire must be done quickly. It should be considered that Korea is changing,—a rapidly changing country and people. There is a snapshot

of a coolie lying asleep on the road. A missionary gave to this picture the title, "Korea Asleep." However appropriate the title may have been as descriptive of Korea in the past, it would not be true to the situation at present. The entrance of the Japanese into the country has brought about, with swiftness scarcely to be appreciated, a great change. The railroads already built, and that are being projected, the extensive improvements in the way of docks in Korean ports, the building of highways by the Japanese, are changes that must not be ignored. Among the people themselves there is in progress a swift transition from the old to the new. The statement is frequently made that Christianity lost its opportunity in Japan by permitting the formative period in the national life to pass without an aggressive and comprehensive missionary campaign. This statement will soon be true of Korea. That the door is now open is a fact that can not be questioned. This opportunity is indeed a great responsibility resting upon all the missionary organizations in Korea. Our own field, distinct, but not isolated, and yet sufficiently separated from the rest of Korea to make possible the speedy evangelization of the people with adequate missionary force and equipment, opens to us as a Church a marvelous privilege. Realizing this, it is hoped that the quiet movement that is being made to secure an adequate force to man the field, will be accomplished, and that in the near future we may be able to say that in at least one of our mission fields we have a missionary army sufficient to accomplish the conquest for Christ.

THE LESSONS OF A STORM

It is said that the people of Newfoundland and Labrador have a new proverb which has come into use since Dr. Grenfell began his heroic work in that region. When a dangerous wind sweeps over the sea and along the bleak, rocky coast, the people say, "This will bring Grenfell." Surely a life is worth while which by heroic deeds, combined with tender sympathy, has been so woven into the thought of the people that they conclude that the

very winds will bring him to them with his ministry of blessing. Is there not in this proverb a suggestion for the Church? When the storm rages Dr. Grenfell knows the people need him. In all the disturbed conditions that prevail in almost all the unevangelized lands, there are indications of a rising storm in civil and religious affairs. As the missionary mariner uses the storms to hasten his vessel to those who need him, shall not the Church avail itself of every influence, gentle or turbulent, to hasten her vessel to every shore where the multitudes are in need of the gospel?

SHALL OUR MISSIONARIES LEAVE CHINA?

The suggestion has been made, without a full appreciation of the relation of that missionary to the native Christians, that the withdrawal of the missionaries from the disturbed part of China should be considered. The native Christians need the missionaries more during such conditions as now prevail in the Empire than in times of less disturbance. Missionaries appreciate this fact, and if they were directed by the different Boards to retire from their respective fields they would not do so. Rev. Arthur J. Brown, D. D., Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A., in a communication regarding the safety of Christian missionaries, states that there is little

occasion for alarm. No doubt Dr. Brown expresses the feeling of all denominations having work in China when he states that nothing will be done to curtail the work. In regard to the missionaries leaving their fields, he says:

"The missionaries are in immediate charge of this great work as its responsible superintendents. They sustain intimate relations to the Chinese Christians. They can no more leave at such a time than a physician could leave his patients when a contagious disease becomes epidemic, or a chaplain his regiment in time of war. Indeed, the missionaries are more urgently needed in a period of disturbance than at any other time, not only to look after the interests of the mission property and work, but to comfort and serve the excited and distressed people and to aid in caring for the wounded and for the women and children who are apt to be neglected at such a time. This is the time of all times when the faithful, loving and self-sacrificing missionary of Christ is needed in China. What would it mean to close all our hospitals and take out of the field our experienced physicians, often the only trained medical physicians and surgeons among vast populations? What would it mean to leave mission property to be looted, the Chinese Christians to be scattered, and the good name of the missionaries to be destroyed for a generation? Even if the board were to order the missionaries to leave, they would not obey. Missionaries feel that they are soldiers and that their stations are the posts of duty. They do not dream of running away at a time like this, and we cannot believe ^{he} the Church in this country desires them to do so or would respect them if they did."

MISSIONS AND MISSIONARIES

Miss K. A. Taylor and Rev. A. A. Rochester, of our Congo Mission, were married in the Lapsley Memorial Chapel at Ibanj, August 9, 1911, at seven P. M. The ceremony was performed by Rev. W. M. Morrison. Of the wedding, Mr. DeYampert says: "The marriage was postponed from a date previously announced, on account of the delay in the arrival of outfit and supplies. There was a large attendance of natives, missionaries and resident Europeans, who, by their presence and personal congratulations, added to the joyfulness of the marriage." The con-

gratulations of THE MISSIONARY SURVEY are extended to the happy couple.

Rev. L. A. DeYampert, writing from Luebo, August 27th, says: "We are all well, but awfully pressed in the work, as there are so few of us on the field. The missionaries and native Christians united in a day of prayer August 5th, the special object of petition being for more means that the Executive Committee might be able to send more workers. Some of our force need rest badly, but how shall they be relieved until help arrives?"

Dr. W. H. Forsythe, who returned to the United States on account of the failure of his health, has so far recuperated as to make visits to churches. He has recently visited the Maxwell Street Church of Lexington, Ky., of which he is an elder. He received a joyful welcome, and his addresses were greatly appreciated.

Rev. R. E. McAlpine, of our Japan Mission, has been busy with an itinerary including Tennessee, Alabama, and other States. Good reports come from the places he has visited.

A recent letter from Rev. George Hudson, who, it will be remembered, is absent from his station, Hangehow, on sick furlough, brings the good news that he is slowly regaining his health, but it is still necessary that he should rest until recovering a full store of health and strength. Mr. Hudson's address is 3, Chester Terrace, Brighton, England.

Miss Nellie Sprunt, daughter of Rev. Alexander Sprunt, D. D., of Charleston, S. C., sailed for China, October 5th. Miss Sprunt completed a two years' course at the Teachers' Training School in New York, and goes to the field thoroughly equipped for her work. The First Presbyterian Church of Charleston, of which her father is pastor, held a farewell social service on the evening of her departure.

Rev. and Mrs. Robert Knox sailed from San Francisco, November 7, 1911, on the steamship *Mongolia* enroute to Korea. They will receive a cordial welcome at Mokpo, their regular station.

Mrs. Motte Martin visited a number of the Women's Societies in Louisiana during October, greatly interesting them with her message from the Congo.

A recent letter from Rev. J. V. N. Talmage, Kwangju, Korea, mentions the arrival of Rev. and Mrs. L. Tate Newland at that station on August 30th. Mr. Talmage adds: "There have been other ar-

rivals, too, of unappointed missionaries—namely, Franklin Emerson Talmage and Holland Scott Bell. Both babies are doing fine."

Mrs. Emma Bissett Rice, writing from Haichow, reports the members of the Mission at that station in good health. A letter giving an account of the woman's work in Haichow will be found on another page.

Rev. L. A. DeYampert, writing from Luebo, says: "All hands are busy and working together. The natives now are able to make more money and have more liberty, and are showing their gratitude." The missionaries at Ibanj are reported as well.

Rev. A. Mora has a large field of service with Alto Jeguitiba as the central point. He has five churches and twenty-five other congregations under his charge. His report of the work for the year mentions seventy-nine professions of faith, fifty-one of these being in Alto Jeguitiba. He baptized one hundred and forty-four children, with a number waiting to be baptized. There are seven hundred and sixty-eight members in the churches of the field, and the contributions of the people to all the causes are very liberal. A new commodious brick church is being built at Alto Jeguitiba.

Miss Eloise Wardlaw, recently appointed to the Cuba Mission, writes of her happiness in the work. She is busy with the language and assisting in such work as she can do. Missionaries beginning language study will appreciate the following extract from Miss Wardlaw's letter. She says: "I am working on my Spanish, and though I understand nearly all that is said to me, my efforts to speak sound as if I had but recently escaped from the Tower of Babel. I start out boldly in Spanish, slide into Portuguese, side track into French, and generally wind up in English!"

ANNUAL REPORT, KIANGYIN, CHINA, 1910-1911

REV. LACY L. LITTLE

AFTER the close of Mission meeting, last year, our first privilege was to rush away to Shanghai, to welcome Mr. and Mrs. Andrew Allison. We firmly believe they came to us in direct response to oft-repeated prayer, for we have found them admirably suited to the important work that awaits them. They have made fine progress in the language, and have won the hearts of foreigners and natives alike.

We were also glad to have Mrs. Sykes return to our station in September. She has given herself, zealously and faithfully, to the country work, and has brought in many recruits to the two schools and the Woman's Training Home.

After these much-prized accessions to our force, it was peculiarly upsetting to be informed that circumstances in the homeland made it necessary for Dr. Worth to return. Apart from personal considerations and the loss to the work, it was not our hearts' desire to be left thirty miles from the nearest foreign physician, without railroad connection. Dr. Wang Won-bah has proven himself both reliable and capable, however, and Dr. Shields has kept a kind oversight of us, promptly responding to every emergency call. An epidemic of diphtheria in the two schools kept us closely occupied, for a season; it was not a malignant type of the disease, and a liberal use of antitoxin and other precautions prevented its spreading to any great extent.

Our force was also depleted by Miss Jouroimon's departure, on furlough. Having been in China a number of years before she joined our Mission, she was much in need of rest. We are greatly pleased to hear that she is being much strengthened, and shall hope to welcome her back at no distant day.

Miss Moffett, having been assigned to Kiangyin at our last Mission meeting, received a warm welcome to our station, just before the Chinese New Year, and has

been rendering efficient service in the Woman's Training Home and Girls' School.

As has been the case for a number of years, my more distinctively evangelistic labors have been largely hindered by the necessity of giving much of my time to the Boys' School. The direction of the work at the East Gate Church and the three near-by chapels has been under my control. We have had thirty-nine additions to the church upon examination, and four have been received by letter. Much to our sorrow, we found it necessary to excommunicate six members who did not seem to have the root of the matter.

It has been most gratifying to us to note the ever-increasing friendliness of the better classes of the city population. When it became known that the young men of the church proposed to hold a concert for the benefit of the famine sufferers, a cordial invitation was extended by representative men of the Chamber of Commerce and the Bureau of Education to use the largest public hall in the city. One of the most flourishing schools in Kiangyin took part with our two schools on the program, and the entertainment was enthusiastically received by an audience of perhaps 1,500 people.

Our faithful and consecrated native helper—Li Dziang-hwa—continued his assaults upon the seemingly impregnable fortress at Changchow—his chief weapon being prayer—until the barriers have been broken down and he has rented, for Mission use, a large and commodious establishment, sufficient and suitable for both foreign and native occupancy. A preaching hall and book room have been opened; and, quite recently, a series of meetings have been held, in which certain of the native brethren of Kiangyin took part. These meetings were largely attended.

We asked for an appropriation for sixty boarders in the boys' school, thinking we should not be likely to go beyond that number. Applications poured in, how-

ever, at such a rate that we had to refuse quite a number because of a lack of resources. While we require a fee, the student, as a rule, is not able to pay all of his expenses. Our enrollment for this year has been seventy-eight, all but five of whom are boarders. Of this number, forty-nine are members of the church, and eleven have announced their decision to preach the gospel.

Our Field Day, in the boys' school, proved to be a very attractive occasion to the students in the city schools, from 500 to 600 of whom were present. Many of their teachers came with them, thus affording us a much desired opportunity for friendly intercourse. A number of the civil and military officials honored us with their presence.

The second school building—the funds for which were so kindly provided by Mr. James Sprunt—has been finished, with the exception of the paint. This is to be used

for the boys' school, while the first building is to be turned over to the Woman's Training Home and Girls' School. Our most pressing need, at present, is for the money with which to build dining hall, kitchen, bath-room, etc., at the boys' school, so as to make it practicable for us to use the building just completed.

The restrictions placed on our further purchase of property have not been removed. The Kiangyin magistrate has been very friendly, and has assisted us in presenting a petition to the Viceroy, in which we ask for permission to purchase land in the name of the native church. It seems quite probable that this concession will be granted.

We feel that exceptional opportunities are presented to us for contributing to the spread of the Kingdom. Our prayer is that our eyes may be open to see the Master's way and our hearts responsive to His commands.

THE URGENT NEED OF THE CONGO MISSION

JOSEPH G. PRITCHARD,

Luebo, Africa

I HAVE not written much for publication since I have been in the Congo Mission for two reasons: First, because I am not able to write anything that would do much good; and second, because there are not many of us in this mission that have the time to write. Our needs are so pressing and the situation so critical, that I have decided to write this letter and ask that a special plea in our behalf be published in the next issue of THE MISSIONARY SURVEY, and that the pressure of this plea shall be continued until we get relief. Our work has grown by leaps and bounds for the last five years. During this period we have had but three new workers and two wives of returning missionaries, making five new people coming to the Mission. In this time we have had seven missionaries to go home not to return to the field, and one has gone to her home in heaven. It will be seen,

therefore, that we have received five workers and lost eight, leaving us with three less than we had five years ago. The annual reports from the field clearly show a steady increase in all the activities of the Mission. The more church members we have the more work it means, and a larger number of out-stations require attention. It is the same with our schools and along all lines of work. The situation is very simple: our work has grown many fold, but we have not had a corresponding growth in missionary force. With the Lord's help the little band of missionaries here have done an almost miraculous amount of work, but there is a limit to their strength.

On account of these conditions our Mission, for the first time in its history, is losing ground. This is not from any lack of interest, of the people, for the harvest is as great now as it has ever been—even

greater. The sole cause of our distressing condition is that the work has outgrown the power of the workers. It is simply impossible for the present force to look after those who have accepted Christ, to say nothing of the work of evangelization that is open to us in almost every direction for hundreds of miles from our central stations. Two of our white ordained men at Luebo are in such condition that their going home in the near future will be a necessity, and we are in danger of having to close up either Luebo or Ibanj to save one of the stations.

The situation is frankly stated in the hope that the Church at home will see the necessities of our field, and that we shall

have reinforcements in sufficient number to at least hold the field we have. It is inconceivable that those who are interested in the Congo Mission in the home Church would permit the closing of either of the stations, or indeed, of taking any backward step in a mission field that is one of the most remarkable in the world in the number of converts, the development of Christian life, and the opportunities for evangelization. I close, asking that our field may be remembered in prayer, especially that the workers may be given physical and spiritual strength to hold the situation until the reinforcements can be sent to our relief.

WOMAN'S WORK AT HAICHOW, CHINA

MRS. EMMA BISSETT RICE

AFTER several years of futile effort to get a foothold in Haichow, a man was finally found whose desire for gain was greater than his fear of the official who was opposing the entrance of foreigners. His place was secured at an almost prohibitive rent, and we came here in the fall of 1908 to open the work; one family, our nearest neighbors at Tsing Kiang-pu, one hundred miles distant. For several months we had crowds of visitors, and I was invited to a number of the best homes in the city. Our Sabbath services were so thronged that we could not manage the crowds, and several times had to dismiss the congregation before the service was concluded. Curiosity, of course, but we were glad to see that the people were not afraid of us.

In April, 1909, I called in a woman to do some work. She was not able to do it, and in revenge for being dismissed, she spread abroad many and various reports of my evil doings. From that time all visits ceased, and not a woman came to the service, while the reports grew worse and worse until the time came for us to leave for the summer. I was greatly hampered that first year by not having a native

woman to help me. I do not believe a new work can be successfully opened without a native Christian woman to prepare the way. In the fall two other families came to join us, and they brought three good Christian women with them, and from that time all was clear sailing.

We have two lines of service—one through the medical work and one by accepting invitations to visit and teach in the homes. At the daily clinic (we have a lady doctor, and so have a large number of women patients) one of us is always present with one of the native helpers. Not only do the women hear the gospel while waiting, but we actually "fish" for invitations to visit them in their homes. In a large majority of cases it is given, and we first send one of the women to hunt them up, and if the invitation is genuine and they really want us to come, we call on them. I think I am safe in saying that a large majority of the homes where we visit and teach have been opened through the medical work.

Our method in visiting is to try to accept every invitation that comes to us, always sending our native women first. It is the exception where we do not find those

who are willing to take our books and have us come and teach them. The plan is to go to each place once a week, at least, and spend an hour or more in actual teaching and explaining. I find it very effective to have a regular day. I am expected on that day, and they really seem disappointed if I fail to appear. We begin with Mr. Price's invaluable little book "Easy Steps to Great Truths"; then on to the Gospels, Catechism and Old Testament story. We do not have them come to us in classes for two reasons: We are still "old China" here in Haichow, and the girls and young women do not go from home; also because when we go into a home and teach, not only those who are studying get the Gospel, but the family and neighbors who gather to look and listen, hear it too.

I want to emphasize the fact that our Bible women are our chief asset. Again and again as we go along the street we are called and asked to come in and sit awhile. This we cannot do, as there are some

places it would not be wise for us to visit, so we excuse ourselves as too busy just then, and as soon as possible we send one of the women to "spy out the land," ostensibly while making a call. We are no respecter of persons as to wealth or social standing. We go to the poor and humble as readily, or more so, as to the rich; but our work here has opened more among the literary and merchant class, and we are delighted at the intelligence we find among the girls and women, and what a large proportion of them know the Chinese characters. Practically all the homes in Haichow are open to us and our teaching, the only drawbacks being the inadequate force to take advantage of the opportunities. Our two women's services are well attended, the striking fact being that, with a few new faces, we have practically the same congregation each Sabbath. So far only one woman has been baptized, but others are enquiring, some of them most interesting.

MISAPPREHENSION REGARDING THE JAPANESE

IT IS quite true that the Japanese are a wonderful people and that we might with profit learn a great many things from them, but it is equally true that they have been frequently misquoted, and in many cases misrepresented. I remember reading in a magazine some years ago, in an article on the subject of personal hygiene, the following remarkable sentence: "The wise little Japs appreciate the value to the system of drinking large quantities of water, and most of them consume at least three or four quarts a day." The truth is that the Japanese consider cold drinking water an abomination, and would hardly consume that quantity in a month.

In the same way the Japanese have been misrepresented with regard to other things, and we who know them well are frequently astounded at the statements that we find in the foreign newspapers and magazines. It is often stated that the Japanese enjoy complete freedom of con-

science, and that no system of religion is taught in the schools. As far as the laws on the statute books are concerned it is true that there are no laws forbidding adherence to any form of religion, but our Christian converts who are in Government employ have to undergo a good deal of persecution. One country teacher was dismissed because she refused to serve *sake* at the teachers' feasts. One of the elders in our church here lost his position under the Government because he was a Christian and was trying to "work at it." Another one of our friends here who was in Government employ was so persecuted on account of his faith that his mind was in danger. Teachers, as a rule, are afraid to attend our services. Several Sunday-schools have been broken up on account of the opposition of the day-school teachers.

It is claimed that no system of religion is taught in the schools, and yet the textbooks are full of references to the old

mythology. The story of the Sun Goddess who hid in a cave is given in full; there is a lesson about the images to be found in the temples; the diary of a traveler who is visiting the shrines at Ise is introduced by the statement that there is no one who does not cherish the sincere desire to worship at Ise at least once during his lifetime. One lesson explains how the Emperor sends an Imperial Messenger once every year to report to the ancestral shrine at Ise the progress of his people, and how at the close of the war with Russia the Emperor went in person to give thanks for victory. A line of a poem written by the Emperor is quoted:

"Watch thou my people—guard them
well I pray,
Great god of Ise."

A recent order of the Department of Education requires that the school children be taken in a body to worship at the shrines. We have seen thousands pass our compound on their way to worship. And yet we hear it over and over, "No religion is taught in the schools."

Another impression that is abroad is worthy of correction. Some learned professor who has made the subject of marriage and divorce a special study for years, writes in the *Ladies' Home Journal* of the excellent laws of Japan. He is correct as to what the laws really are, but he evidently does not know of how loosely they are obeyed. He has found upon investigation that in order that a person may be

legally married certain requirements must be complied with, and he naively supposes that this settles the question. Thousands of persons do comply with the law, but thousands do not. In many cases the parties have been married for a year before the legal forms are observed. Often they are never observed. No; Japan can not yet be pointed to as a model in this respect, no matter how advanced may be the laws on her statute books.

Another impression that seems to be general, even among people who are well informed on the subject of missions, is that the work of missionaries is almost done, and that the whole Empire will soon be evangelized. Nothing could be farther from the truth. As pointed out by the committee appointed to investigate the subject of "Village Evangelization" last year, 78 per cent. of the people live in villages as yet untouched by missionary effort. Conditions are different from conditions in Korea, where practically every little town has its Christian work. Missionary effort in Japan is confined to towns and cities, and these are but poorly evangelized. The real interior has barely been touched.

Japan is a great nation. Her people are a great people. We can learn many things from them. But they need our help, and in order that we may help them best, we should learn to know them better, and should strive to rid ourselves of those misapprehensions which hinder us in a just estimate of their weaknesses as well as to their strength.



A CONGO TOUR---A NEW MISSION STATION

REV. MOTTE MARTIN

[Mrs. Motte Martin, who is at home on furlough, has recently received from Mr. Martin a letter giving a very full account of an itinerary he was making at the time of writing. Mrs. Martin permits us to print extracts from this letter. It gives a most interesting account of Mr. Martin's work, and makes an appeal that will certainly stir the missionary spirit of every reader.—EDITOR.]

I AM again making extensive journeys into the interior, this time alone, as there is no one to accompany me. Mr. Morrison, poor fellow, is overworked and not well, and Dr. Prichard is not so well either; so of course Mr. DeYampert could not leave them, and thus I, the "pine knot," am here at our new station of Bene Mpeta, sitting before a camp fire listening to these erstwhile savages singing gospel songs. Far away in every direction I can see twinkling lights on the hills where natives are gathered who have never heard as yet our Good News. In imagination I travel on and on to and through the great Baluba country which borders us here, and think of millions and millions of others, all sitting in this typically opaque darkness, not one of whom enjoys or even knows of the true camp-fire for souls—the camp-fire symbolized in the material object—joy and light and warmth and comfort and home everlasting! And I also think of how good it is to be here and how thankful I am that the Master has permitted me to come here to be a torch bearer of the Holy Spirit, and thus to eventually set all the hills here ablaze with His glory and His joyful praise.

It would have brought tears of joy to your eyes to have witnessed with me the beginning of the Holy Spirit's wonderful work. He has turned the hearts of thousands and thousands to us, and the ground is certainly well prepared for the sowing. Delegations have come from far and near, and I have spent most of my time in merely receiving and dismissing the crowds that have come.

And, oh! how I pray that I have made His message plain to those many inquirers, and that He will energize my efforts for their eternal good! But I confess that for a few minutes the sight of the crowds that ran gaily and enthusiastically to greet my arriving caravan was a keen disappointment, for I was selfishly counting on a little quiet and rest. The crowds have followed me all along the way, have accompanied me from village to village, have dogged my steps, have sought to hold my hand, or retain a place near my side, and you know how the noise and dust and heat begins to pall even in one short day; and having cheerfully breathed dust and eaten grit and walked and slept in filth for three whole weeks, you can imagine somewhat the relief I anticipated in coming to our desert place apart from the "maddening throng!" But the crowds and delegations here, together with the burning weeds and grass (for we are clearing off for the new station), and the dust and sand all combined to make the old proverb of "jumping from the frying pan into the fire" have an added significance. I say this was my first thought, for of course I am rapturously glad that the crowds are here and that the Holy Spirit is giving us such a wonderful "line of cleavage." Isn't it truly wonderful?

Of course all do not come to us with pure motives. Grant that many come from curiosity, many in hopes of material gain, many more with only a desire for education, and that only a few have come really seeking life eternal; nevertheless the opportunity of presentation and explanation of our message is abundantly assured; for when I begin to talk, holding up my hand as a signal, the crowds jostle one another quickly into an eager silence until I cease speaking. Then questions are asked and my answers are caught up and repeated by the crowd in unison. I often feel like a Delphic Oracle, every sentence almost being

turned and discussed and repeated while our native evangelists, as high priests of the Oracle, listen and interpret my utterances in case a wrong construction is being put upon them.

An outsider reading this letter might be inclined to reflect, "Ah, such experiences will certainly not conduce to the missionary's lowliness of spirit, his humility, his grace." But, oh! how little the Spirit makes one feel—the unworthiness and the constant shortcomings known only to one's own heart, the constant feeling of the need of advice and wisdom, and the certainty that comes from experience that it is not by the might of prestige and popularity, nor by the power of men's limited efforts, but solely by the Spirit Himself who works where and when He finds those who yield themselves to His control. Then, too, there is no room for man's glorying—the work is of God alone. I am fully assured that human wisdom, however brilliant, well conceived, well intentioned, will, in direct proportion to its merely human source, prove only another obstacle to successful service.

To this extract from Mr. Martin's letter, Mrs. Martin adds: "May I say a few words to further explain the present situation in the Congo? The new concession, Bena Mpeta, over two hundred miles from Luebo, has just been granted to our Mission after many years of pleading with the Belgian government. Could we afford to lose the wonderful opportunities it opened up by delay in making a beginning? Never since our Congo Mission was started have we had enough workers to meet the growing demand made upon it, and even though there are scarcely enough to hold the present field, the work is spreading so wonderfully in all directions that effort must be made to at least keep up with it in some way. And, though Mr. Morrison is greatly overworked, and his system weakened from the long strain of nearly five years without a furlough; although Dr. Prichard is not well a great part of the time, and

also greatly overworked; although Mr. Scott has the steamer work and must be absent from our station at Luebo for a good part of each year, and the others find their hands more than full, one worker, no matter how greatly he was needed, had to be spared from our Luebo force for the new station. At Ibanj there are even fewer workers, and the furloughs of two are already over due, while the regular three-years term for Mr. and Mrs. Sieg will be ended in the spring. You have heard how the people are pleading to be taught. You have also heard of the great numbers of Roman Catholic missionaries who are sailing with every outgoing steamer for the Congo, and that the poor natives in that dark land may be swept into the hands of that powerful, but ill-guided, we cannot help but believe, church is a very imminent danger confronting us. And much worse than the power of Rome is to be feared that awful wave of Mohammedanism which is sure to spread over a vast section of that country unless we fortify it's poor people now with the 'Truth which has been delivered to us.' 'For whosoever shall call upon the name of the Lord shall be saved. How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?' Oh, reader, have you not a responsibility in this matter, and now? Those poor Congo natives come with all of their needs to you—many of you who are abundantly able to give them help. Will He, your Saviour and theirs, say to you in the last day, 'I was an hungered and ye gave me no meat: I was thirsty and ye gave me no drink: I was a stranger and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not.' May the Lord awake many to their personal responsibility in this great matter, and speedily send reinforcements to do Thy work in the Congo, in Jesus' name, Amen."

A LETTER FROM HANGCHOW, CHINA

MRS. E. B. FRENCH

IN ORDER to write a "station" letter, one should live at the station, and in personal touch with every phase of the work. I live outside the city, and really know very little of what the other members are doing, except in a general way. I do go into the city occasionally, but unless to spend the night, seldom find anyone at home, as each one is at his or her own individual work. Our people are a busy folk, and not a lazy one among them!

The new missionaries, Mr. and Mrs. McMullen, are vigorously pursuing the study of the language, and you may know they are making progress, when they have passed their first examination. We are anxious to push Mr. McMullen on as rapidly as possible as we are so in need of help. Dr. Stuart is a fine old soldier as everyone knows, but even old soldiers need help sometimes, and if any one ever needed it, Dr. Stuart does *now* in the great work he alone is left to do; and because of this, we are more than anxious to see Mr. McMullen speak the language and to take his part. The ladies, who are all engaged in their own special lines, are full of faith and courage and encouragement. Miss Lee, M. D., and Miss Rebecca Wilson with the Girls' College, and from the improvement I see in the country girls who are home for vacation, I should say the ladies are doing a fine work. Mrs. Stuart, Miss Mathews, and Miss Wilson, who are engaged in various classes, day schools, house-to-house visitation among women and children, are seeing fruits of their labors which rejoice their hearts. Miss Boardman is to gladden our hearts this autumn by returning from the homeland, and, we hear, fully restored to health, for which we are so grateful. Mr. and Mrs. Warren Stuart are at the Boys' College, ten or twelve miles from my little home, so I seldom see them. Mr. Warren is much confined with his teaching, but is seemingly most happy in his

new work. Mrs. Warren is interested in work. She has opened up among women and children in a town near the college, to which she looks forward to see grow into an encouraging field.

Now about Mr. Hudson's field, in which my work lies. His long and severe illness, and final leaving for England, has been a great trial and drawback to all the evangelistic work in this field. To speak of it thus, little expresses the real loss it has sustained by his absence; and only the little struggling congregations who daily pray that his health be restored and he speedily returned, can fully understand what this loss means. It is true we look confidently to his return, from the reassuring news that comes back to us, still it means months without his help. This region extends over a vast territory, among thousands and tens of thousands of souls, and only those of us who are acquainted with it, by visiting it can measure the importance of it. On a visit I have just made to these outlying stations, I was more impressed than ever with the magnitude of the work, and at each chapel I was asked by different ones to stay there and teach them, that "we cannot learn without a teacher." "Lift up your eyes and *look on the fields*, for they are white already to harvest!" I am all alone in this great field. At one of these chapels—the one nearest the city—is my home, where we see patients every morning. Here we have an earnest helper, and he, with the Bible women, are faithful in preaching to the patients, and by this means the gospel is sent to places over the plains, which, with our small force, could not perhaps be reached otherwise. We have also meetings and classes of different kinds, in order to teach the Christians and inquirers, as well as the heathen, besides daily visiting in the homes of the people all round us. We do see signs of encouragement, but they seem small in comparison to the opportunities. And

after reading of the great ingathering of precious souls both in Africa and Korea, our statistics seem appallingly small. One's heart cries out, Oh, when will such glad news go forth from dear old China! Poor China! How deaf to entreaty; how proud of heart! There has never been a

time when Satan has been more in evidence, using many and various means to retain power. We need your prayers as never before. And we need more helpers. Now is *the* time. I do so want a lady with me.

SOME BOYS AT KWANGJU

DR. R. M. WILSON

I MUST take time to tell the little friends at home something of how your boys are doing these days, lest you forget to pray and think of them. I am very glad that I have a picture to send you, so you can see just how they look and what nice faces they have.

You will want to hear about Ta Toddy, first. He is standing with the cloth about his neck. You see he covered his bamboo leg so it cannot be seen. I told the boys to show their crutches and deformities when they had this picture taken, but only one did so, which is natural, for no one wants to show his deformity. They were almost wild with excitement when I told them to go to town and have their picture taken. Well, now, for Ta Toddy. I am sorry that you must learn his real name, but he thinks he is getting to be quite a man, so if you call him "Ta Toddy" (which means "bamboo leg"), he at once corrects you by saying, "No, my name is Sun Bow." He is doing well in his studies this year, and is growing and improving in many ways. When I picked him up he was dirty, poor and hungry, and about the size of the smallest boy in the back row. I have been amazed at how he has grown. He did house work for awhile, but the constant thump, thump, thump of that bamboo leg, and his slipping about on the floor was most too much for my nerves, so now he is the cook for all of these boys, with two others as his assistants. He was taken into the church a few months ago after a rigid examination, which all have to take before being admitted. He prays in public and enjoys very much preaching in the market

places. He has somewhat of a mechanical turn of mind, and is very fond of working with my tools. I am thinking of sending him to Japan to learn the art of making artificial limbs, so that he can do something for his fellow countrymen who have so many incurable conditions and absent limbs. An artificial limb in Japan costs only twenty-five dollars, but this is a fortune to a great many of these people. I see a great many cripples here, and want so much to help them, but making a leg to grow out is a different thing from amputating it. Should any of you become interested in this plan of establishing a shop for making legs and appliances for the cripples of Korea, I would be glad to hear from you. I think it would cost not more than ten or fifteen dollars per month to keep him over there.

The boy to the right, with crutches, had his leg amputated here some time ago, and came near losing his arm. This is Koomsage, and he is now studying the basket-making trade. The boy next to him is a cripple also, and he is learning to make shoes. He is a good little fellow and very faithful in his work. The tall boy in the middle is attending school, and is very bright and promising. His name is Youngbow, which means heavenly stone. I am counting on his being a preacher. Monjune, the boy to the left with the drooping eyelid, is studying medicine, and is my standby. He is unusually bright, and a splendid little Christian. He is always ready to preach and is very spiritual and earnest. The meaning of his name is "a thousand times great." His little brother, Sammana, is

on the front row with a bandage on his head. His name means just "number three," or the third born. Ta Toddy's brother is in the middle of the front row, and this expresses what his name, Kow-undy, means, "in the middle." But the cute and cunning little fellow, the one you all would want to claim, is the little boy to the right, in the front row. He has the

It's so hard to keep him clean.

Nearly every Korean child's name has a meaning, so while on this subject will tell you of a few others. One of the dispensary boy's name means "An iron stone," and another, "Everlasting sunshine." Mr. Kim, one of the deacons in the church, named his two little girls "Shining blessing" and "A broad bless-



BOYS AT KWANGJU

From left to right, back row—Mangune—10,000 times great; Sun bon, "Ta Toddy"—Righteous Rock; Young bow—Heavenly Rock; Sun-ke—Complete Foundation; Koomsage—Silk gift.

Front row—Third only; Kaw-unde—Middle one; Soonsage—Gentle Rock.

name of Soonage, which means "quiet and peaceable," and its a perfect fit for him. He has the most graceful little bow, and is quite a favorite with us all. This winter his job was to keep the wood box full, and my only trouble has been to keep him from stacking the wood up too high in the room.

The meaning of Koomsage's name is "a silk gift," but if I had it to do over for him I would call him "a mop rag."

ing." Finally a boy came, and he named him "The great blessing." Here are the meanings of a few other names: "From heaven," "One boy in three generations," "Given to the Lord," "The brass foundation," "A cloud of swans," "His hair was cut," "He cries well," "Saturday," "Sunday," "The last one," "Big rascal," "The village dog," "Little calf," "Little horse," "Little pup," etc. There is often interesting stories connected with their names.

One was told me of a little girl who was found floating down the river in a beautiful little box. An old man found it, and as he opened the box a magpie began to flutter over his head, so he called her "Opening magpie." Before Christianity was known here, and now, by the heathens, the girls were just called "Big baby," until they were married, and should they be so unfortunate as never to marry, they never had a name. When a girl lives to be old and dies unmarried, it is counted as a disgrace, and she is buried in the public road. Koreans give a great deal of attention to their graves, and all hope for an honorable grave on a pretty hill or mountain slope. One of the most striking things of this country is the grave sites so beautifully surrounded by nice trees, and often to be seen on the mountain sides miles and miles away. Just think how sad it must be for these girls who die unmarried and are given only a very shallow grave across the road, where every passing hoof treads on them. The love of Christ is now driving away many

of these old heathen customs. Many of them exist still, so pray for these poor people and continue to do all you can to have the gospel sent to those who know not our blessed Saviour and Lord.

You who have been so good in helping Ta Toddy, should be very happy for what you have done and to know what a fine boy he has become. It would fill your hearts with joy to hear him lead at prayers, or see him stop grown men in the streets and tell them of Christ. Only a little over a year ago he was a little beggar heathen.

Instead of eight, let us have fifty boys in our orphanage, and let us build them a nice little home. Get your Mission Bands organized and save your nickels and dimes—just half of those you use for soda water and ice-cream—and we can do it.

Good-bye for this time. God bless and keep you close to Him all the time. Many other things I wish to tell you must do for another time. Yours most truly,

DR. BOBBIE.

A "SAVAGE" FOUR YEARS AGO

In *Association Men* there is the story of a boy who was a savage four years ago in the Filipino jungles. He had never written a word of English or heard of Jesus Christ. He was sent to America, and a year ago roomed in the dormitories of the Geneva (N. Y.) Association. His name was entered on the prayer list of the Yoke Fellows Band, two of whom became his friends and sought to win him to the Christian life. How well they succeeded is shown by extracts from two letters

I am going to write to you to-day and let you know I am in camp now with the boys. How are you and how is O——? He was so kind to admonish me about God, and to pray to Him. If you see him, please tell him I not forget him also and will write sometime. I want to go to church here and attend Sunday-school, too, the same as in Geneva. I should be glad if you and O—— would in-

form me more about Jesus Christ and also advise me about what to do, which not to do and which to continue to do. I am funny to ask you that, but that is the way.

Good-bye, your friend,

A——.

Letter No. 2:

I study very hard, but not learn, and I have no doubt I will have to ask our Saviour Jesus Christ to help me also, and I wish you would remember me also when you pray to him. I always pray every night as you told me and I see I sleep good. I hope I learn the English language good and take the Christian work at my home in the Philippines, but you will teach me about Jesus Christ and I will do it if he wants me to be. I want a little book, a flat one, which put in my pocket like Senor Smith has. It is useful to read every night, and I think it is copied from the Psalm, but I am not very sure. Well, you are always advise me in your letter and I am thinking of that because of God's commandment.

Your friend,

A——.

MEDICAL MISSIONARIES

TRANSLATED FROM A LECTURE BY DR. PAUL TECHLER, BERLIN, BY
REV. LOUIS VOSS

NATIVES in tropical countries are by no means as robust and healthy as it might appear to the casual visitor of those regions. To the contrary they are suffering from a horde of diseases. As they have no idea of a rational mode of living or of protecting themselves against the numerous enemies of health, not only the common diseases, but devastating epidemics such as cholera, small-pox, dysentery, typhoid and malarial fevers, and others rage among them, demanding countless victims. Also liver complaints, diseases of the eye and skin, various worm troubles, maiming by wild beasts, etc., are very frequent. Add to all these the ravages of leprosy for which no remedy is yet known, and only systematic isolation is employed, and the sleeping sickness spreading in such alarming manner in Africa. In addition to all this, the whites have involuntarily introduced other devastating maladies among peoples hitherto isolated, such as measles, diphtheria, influenza and tuberculosis, not to mention the whiskey curse which is casting its black shadow upon these primitive peoples and is especially apt to decimate them. The mortality of children is frightfully large, reaching 75 to 80 per cent. during the first two years of life. The dwellings of the natives are as unsanitary as possible, low and narrow, without light and air, and during the rainy season frequently damp.

The practice of medicine by natives is a sad chapter, being on the lowest scale. It is hardly better even where there is a medical profession, though it must be admitted that they succeed in some cures when home remedies are correctly applied.

Whenever the appearance of a medical missionary spreads light in this darkness his life-giving rays are soon felt far and near. Thoroughly trained in all branches

of the medical science the medical missionary performs a labor of love in practising his art among European and native patients with Christian devotion, and by his unselfish services unfolds to the understanding of the natives the aims of the missionary work, gaining their full confidence, which he could never gain as effectively by any other means.

However, not the natives only profit from his labors, but the missionaries and their families likewise. How many faithful missionaries, on whom large hopes were centered, have fallen into an early grave from lack of medical attention, before the medical missionaries appeared? According to a recent tabulation, of 561 missionaries who died during the past eighteen years, and the causes of whose deaths were known, 349, *i. e.*, 62 per cent., died of so-called preventable diseases. Most of these died without knowing their enemy or without knowledge of guarding against him. What a loss to the missionary cause, and what a stimulus to send out medical missionaries, even for the sake of our own laborers.

The Missionary Society of Basel, who during the first decade of its work on the Gold Coast recorded 60 per cent. of deaths among its missionaries, and reduced this to 10 per cent. during the last decade when a medical missionary was stationed there, furnishes a striking illustration of the effectiveness of medical missions. The advantages of this work are not confined, however, to the missionary fields, but medical missionaries have exercised a fruitful influence even upon the medical science of the homeland by their valuable contributions to tropical hygiene, as is clearly seen from the fact that one-third of all publications of the English Society for Tropical Medicine and Hygiene come from the pen of medical missionaries.

THE COST OF HEATHENISM

BY DELAVAN LEONARD PIERSON

[In the issue of the *Sunday-School Times* containing the comments on "The Fall of Samaria," Mr. Delavan Pierson, in an article giving the missionary meaning of the lesson, gave some very practical facts as to the cost of the worship of the Lord and the cost of heathenism. Believing it will be both interesting and instructive, the article is published in these columns.—EDITOR.]

DRAW up in parallel columns a statement of the cost of the worship of Jehovah, as compared with the worship of idols, and what is the result? For the worship of Jehovah—one day in seven for rest from work; worship in special feasts at Passover, Tabernacles, etc.; one-tenth of every man's income given to God's work and workmen; free-will offerings; the first-born male child redeemed with a sheep or goat or two doves; obedience to the laws of life and health, of truth and love.

On the other hand, for the worship of Baal and the other gods there were the support of the priests, the setting up of asherim and altars on high places; the costs of heathen feasts and worship; the sapping of moral and physical and spiritual life by heathen practices; the giving of sons and daughters to pass through the fire; the increase of immorality and dishonesty; the loss of domestic happiness, personal safety, and national power; and, finally, the ruin of the individual and the destruction of the nation.

What does the comparison show to-day? Is heathenism or Christianity the more expensive? According to Dr. Yates'

careful estimate, ancestral worship costs the Chinese annually \$150,000,000. India has thousands of temples and millions of idle priests and devotees that must be supported by the poverty-stricken people. Then there are the expenses of sacrifices of animals, the costly heathen festivals, the sacrifice of human victims in such places as Central Africa and in India until abolished by the British; there is the mental, moral, physical, and spiritual degeneration, and the weakening of the nations that rather follow idolatry than worship God.

Men and women sometimes complain of the cost of church membership and church work; of the demands on time and strength and purse for Christian institutions, charities, and missions. Compare with this the cost of war, of the saloon, of penitentiaries and jails, of vice and harmful luxuries.

The most important question, however, is not the expense, but the result of the expenditure. What do Hindoos and Chinese and Africans reap from their sowing? What do devotees of the world have with which to solace themselves in the hour of calamity or death? It is the Christian, and the Christian only, whose religion is worth what it costs, and infinitely more. It is well to forecast the future dividends. The devil takes all, leaving nothing but husks, and pays as wages—death. God asks only that he may give back a hundredfold and add the priceless gift—eternal life.

REVIVAL OF BUDDHISM IN JAPAN

OUR Buddhist friends know a good thing when they see it, and they are not loath to take the best the Christians have and adapt it for their own use. For some years past they have been borrowing our powder in the shape of Young People's Associations, Women's

Meetings, Sunday-schools, Hymn Book, Bible, etc., all these gotten up after the Christian pattern. The latest along this line is an adaptation of the familiar children's hymn which has attained wide circulation in this country,

"Jesus loves me, this I know,
For the Bible tells me so."

By substituting the word "Buddha" for "Jesus" and making some other minor changes, they have gotten a fine sentiment which they sing lustily to the old tune, and the old grandmothers are being given a new view of their Divinity as they hear the little children of to-day sing this song. The incident is suggestive of the influence Christianity is having on the whole life of Japan.

Kyoto has been having a series of celebrations connected with the temples. Thousands and tens of thousands of people have been coming from all parts of the Empire. Every day sees throngs of people passing through Osaka on their way thither. The steamship companies are organizing excursions and conducting squads of these people to the old religious capital and showing them the sights on the way. But there are to be found some of the old style pilgrims still, who walk all the way, visiting the temples and shrines as they come, and as a reward for their earnestness secure the seals of the different places visited stamped on their white garments. An old couple spent four months on their journey and having reached the capital were displaying to a friend the stamped robes and other proofs of their long pilgrimage, and when asked what would it all avail, the eager and confident reply was that the gods of all the temples and shrines where they had worshipped would come forth to meet them

when they were called hence and would conduct them safely to the places prepared for them in the happy land. So the eternal hope exists in these breasts, though the way of attainment is erroneously conceived.

Japan has been experiencing hard times for four or five years. The people have been complaining of heavy taxes, but without avail. The principles of socialism are being keenly studied, and the recent anarchistic plot is plain evidence of dissatisfaction with things as they are. Perhaps this is one reason which moved the Emperor a few days since to devote one-fourth of his income to charity. The munificent gift of one-half million yen for that purpose has profoundly moved the nation. Politicians are now discussing the the project of adding ten millions from the national budget; the rich men of the Empire have assembled at the capital to agree upon sums to be given in imitation of the Imperial gift; and furthermore, it is being widely agitated that as their Emperor gave one-fourth of his annual income, so his subjects should follow his example, and every man and woman lay aside one-fourth of his or her income for this year to furnish a fund for the relief of the poor and the needy. What an illustration of the power of example! And what an evidence of the influence of the humanitarian spirit of Jesus, which is overrunning the world, and which has an earnest advocate in the occupant of the Imperial Throne of Japan.—*All the World.*

TWO PICTURES---KOREA

NEED OF MISSIONS RESULT OF MISSIONS

REV. L. T. NEWLAND. Kwangju, Korea

LIKE all travelers who have lived all their lives in a Christian country, and whose only knowledge of true heathenism comes through hear say, I was very much interested when I saw idolatry in its true sense. So when our party entered the gate of a noted Budd-

hist temple in Tokyo, Japan, I was eager for the sight of my first *bonifide* idol. We entered the temple proper by a series of steps on and above which fluttered the sacred pigeons by the hundreds, fed and kept fat by the pious believers who buy the sacred rice to feed them. The temple

was not beautiful architecturally, and anything but clean, but much attended for its very sacred idols. To the left of the entrance was a large enclosed statue of Buddha, covered with gold leaf, seated on a lotus flower and holding a baby in his lap. The child image being curiously very much like our paintings of the child Jesus. Near at hand was an automatic prayer wheel operated by dropping a coin in the slot, and which never gave extra measure. Just before the entrance was the great altar, its dim recess faintly lighted by the many tapers of the worshippers and containing many beautiful gifts, such as vases, ivory statues and beautifully carved lotus flowers. The worshipper goes to the right of the altar, buys a candle or two from the ever-ready priest, who sticks them in a censor and lights them while the worshipper goes in front of the altar, and kneeling or bowing, claps his hands three times to arouse the god; then prays as fast as he can, clapping his hands at intervals to keep the attention of the god. To the right of the entrance is a shapeless block of wood, once a statue of Buddha, but thousands have rubbed it, then their bodies, to give them strength and cure their ills, until the idol is well nigh rubbed away. Imagine the germs! This sort of worship, no doubt, will soon be prohibited by the government. Everywhere were amulets and charms for sale, while on everything were the sacred doves making the air hot and stifling. Here we saw many worshippers spending their scanty money for candles and prayers, kneeling and clapping, controverting their common sense to answer the cravings of their nature for a

god of some kind. Sad-faced mothers, smooth-faced girls, hard-featured men, earnest-looking men, old and young, all were coming to this temple with their hearts burdened, and going away with an added weight. As we left we passed an old man hobbling to the temple in a vain search for relief. It was a pitiful, hopeless sight, one the negation and despair of which cannot be appreciated until seen; a sight to brand as false the statement that heathendom is just as good for heathen, as Christianity is for Christian. This picture I call the Need for Missions.

The other scene I can describe in a few lines. A few days later we were in Mokpo, Korea, enroute for Kwangju, and the first morning there our host called in the Korean servants, all of whom came, dressed neatly and cleanly, with bright, hopeful faces. Each one took an active part in the singing and reading of the Scriptures, each reading in turn; then a common Korean coolie, but an heir to eternal glory, offered a prayer. I could not understand a word, but by its fervor and crude eloquence I knew he was pleading with the One who understands all languages; and our host said it was a regular Presbyterian elder prayer. I have rarely been as stirred as I was that morning at that simple family worship, for I saw visible proof of the power of God's redeeming grace. This picture I call the Result of Missions. And it, as the other sends a clear call to the Church in the homeland, bidding her to arouse herself, send out her sons and daughters, so that all the altars to the unknown gods may give place to the worship of the true Jehovah.

ENTHRAILED BY CHRIST

ONE of the most remarkable converts and preachers that India has produced was Nilakantha Goreh—Nehemiah Goreh as he was called after his baptism—a high caste Brahman and Hindu pundit, deeply versed in all the Hindu philosophical system. He de-

spised Christianity, thinking it was a religion fit only for ignorant Mleechias (outcasts), and set himself to undertake its refutation. With the object of proving that it was false he began to study the Bible, and he yielded to the simple fascination of Christ. Why and how he

became a Christian he could never explain. "I was caught as in a net, and I could not get away from Christ," he said. "Christ is so pure," was one of his expressions. It was a very similar experience to that of Pastor Hsi, of China, who though a scholar and a man of influence, was yet an opium slave, but became enamoured of the New Testament and conscious of the overpowering presence of Christ, and suddenly, in a moment of glorious faith, exclaimed, "He has enthralled me, and I am His forever." And what a conversion to Christ costs in India may be judged from the fact that Goreh's father, a Brahman of the highest caste, owed it to his position in society, not only to disinherit, but to curse his son for his apostasy. The loss of fortune was nothing to the son, but the father could not bring himself to curse him. He loved his son, and, in order to avoid the necessity of the curse, he retired from the world,

and took upon himself the vow of perpetual silence. He went away and lived in the forest, and never uttered a single word again to any human being. That says something, surely, for the deep affection the strength of will, and the self-effacement of the Hindu nature. Instead of the intended refutation of Christianity, Nehemiah's greatest published work was "A Rational Refutation of the Hindu Philosophical System," a book of great value still to every missionary. Nehemiah Goreh had the high privilege of being the first Christian to help the well-known Pundita Ramabai, the widows' friend, on her way to Christ. And it is not generally known that his one little daughter, now known as Ellen Lakshmi Goreh, became the authoress of the beautiful English hymn that breathes such a matured Christian experience, "In the secret of His presence."—*The India Alliance*.

A PERSONALLY CONDUCTED TOUR IN JAPAN

REV. A. K. REISCHAUER

Tokyo, Japan

MR. REISCHAUER accompanied some students on a tramp in Japan. The following account of his journey, published in *Au the World*, gives an insight into the situation confronting the Church in the Island Empire:

"Our students had been tramping for two days when I joined them on the morning of the third. From Mishima we followed the famous military road, constructed hundreds of years ago by the Shoguns. It leads through the beautiful Hakone Mountains, passing the southern shores of the picturesque mountain lake by the same name. For a distance of ten miles this road, twelve feet wide, is paved with cobble-stones. This was done some three hundred years ago. All the way the pavement is in a deep causeway, showing how long the road had been in use before the pavement was laid. On both

sides of the road are huge cedar trees, hundreds of years old, to give shade to the tired pilgrims. By the wayside, too, are the usual tea-houses, but one of them was rather unusual. In external appearance it was much like the rest; but in hospitality it was different, for at this one no traveler for the past thirty years has paid a sou for the tea he received. A pious Shinto priest has endowed the place, and he supports a man who gives his whole time to serving tea to passers-by. The average number of visitors is about one hundred per day. Since the coming of the railroad it is usually the simple country folks, the farmers, the woodman, etc., that pass this place, and to these people this tea-server frequently gives something more. He tells them of the 'strength of the religion that supports the tea-house.' The cup of cold water given is the real argument for religion, and I felt rather

ashamed when I thought how little this spirit dominates Japanese Christianity.

"The next day we went down to the sea, and after a few hours on the beach at Kodzu, we took a train for Tokyo. All in all, the boys had walked about seventy-five miles. During the time I was with them we passed through many a village and town, and I looked for signs of the

simply that we have reached comparatively few of the 20 per cent. which live in the cities. I do not mean to say that nothing of Christianity has been brought to these millions that live in the country, but that it is so utterly inadequate for an intelligent appreciation of the meaning of Christianity that it amounts to almost total ignorance.



MOTHERS' MEETING
First Presbyterian Church, Kobe, Japan.

'Kingdom of God,' but they were few indeed. It seemed only too evident that it was true what was said over and over again this summer at our conferences in Karuizawa, viz., that Christianity has only touched great centers. The country, the thousands of towns and villages in the mountains, and on the fertile plains, have not been touched. And what does that mean? It means that 80 per cent. of the population of Japan has been practically ignored thus far, for that is the per cent. that lives in these towns and villages. Does that mean that 20 per cent. have been reached? Of course not. It means

"The missionary world in Japan is waking up to the real situation here, and it is to be hoped that all this nonsense about Japan being almost a Christian country in its sentiments and ideals will soon come to an end. Of course, if building many Dreadnaughts and supporting a large army makes a nation Christian, I have nothing to say. But I have not so learned Christ. The multitudes in Japan are as sheep without a shepherd, and as one wanders up and down the mountain and through the narrowing streets of the numberless villages, it does look as if no one cares for their souls. The Buddhist

priests go from house to house begging money for themselves and their numberless temples. In fact, I can never get rid of the impression that the priests and temples do not exist to help the people, but that the people exist to help the temples and priests. On the whole, the Budd-

hist and Shinto priests hold about the same relation to the present-day Japan that the Pharisees and Scribes held to the Jewish nation in the time of Christ. They not only fail to help the people, but they are frequently a tremendous obstacle in the way of truth and progress.

MOHKANSAU EXPERIENCES ---WORK IN HANGCHOW

MISS MARY S. MATTHEWS

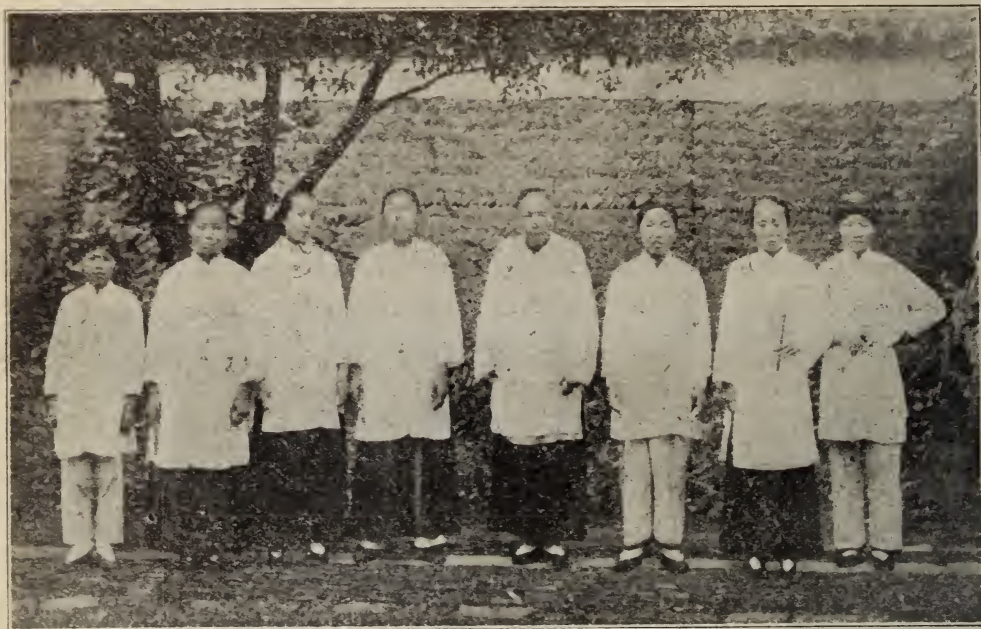
Hangchow, China

[Mohkansau is a mountain resort near Hangchow to which missionaries of all denominations go for the necessary rest, and escape from the heat and unhealthy conditions in the lower places and crowded cities during August. The Annual Meeting of our Mid-China Mission is held at Mohkansau.—EDITOR.]

AUGUST marks the close of our Mission Year, when the yearly conference meets and we report on the work of the past year and assign the work for the coming year. Our Mission meeting closed last night, and we are all leaving for our stations as rapidly as we conveniently can. A number have gone. I wish to stop, on my way down, at Teh-tsin, a city between here and Hangchow, where we have a church, and I have some dear friends. My object in stopping is to try to induce one of our Hangchow school girls who lives there to go to Suchien to teach for Mrs. W. F. Junkin in her new boarding school for girls. Last year we sent her one of our graduates, and now she wants a primary teacher. Our little graduate seems to have done good work and won the hearty approval of Mrs. Junkin.

I have been distressed to hear of the fearful heat you have had in America this year. It must have been especially trying for children. In China we have had the coolest season I have ever known. We would all have been much more comfortable in the cities than on the hills, but of course we could not foresee the season. I remained in the city till August 4th—that is, till the really hot weather was all over! Instead of the

usual intense heat of August, we have had terrific typhoons, accompanied by cold rains. In has rained nearly every day since the 8th of August, and during the time we have had four great typhoons. Most of the bungalows here have mud walls. These walls do not stand the weather at all well; several of the houses have fallen down, but there have been no serious accidents. The inmates of the houses usually saw, in time, that the wall would fall and got out of the way. The house in which I was staying was supposed to be quite insecure. My room was on the first floor, and during the first typhoon the window in the room just above mine was blown out and the wall began crumbling. We were a household of women—five English ladies besides myself. The window was blown out about two o'clock, and we hung an oilcloth before the opening and propped it with furniture. As night drew on we grew quite anxious, and no one came near. About four o'clock I offered to go to one of the nearest Mission houses and ask for help. Of course our gentlemen responded nobly. Mr. Little, Mr. Allison and Mr. Warren Stuart came down and hung a mat around our wall and assured us in that grand, comforting, masculine way that men have, that the wall was not going to fall—at least, not that night. It certainly made us all feel very much better. The next morning they came back and saw that the window was restored and the wall mended. The English lady who owned the house was very grateful, and



VOLUNTEER TEACHERS OF WOMEN'S CLASSES
New Chapel, Great Street, Hangchow, China.



MEMBERS ON THE HONOR ROLL
Classes for Women and Girls, New Chapel on
Great Street, Hangchow, China.

they all told their friends in a most impressive way how the AMERICANS had come to their rescue. The Englishmen must have felt the reproof, for during the remaining typhoons, two or three Englishmen called every day to see how they were getting along. The attentions really became almost onerous.

In cold, rainy seasons like this there is usually a great deal of dysentery. Three children have died of it within the last

The doctors require us to spend a vacation of six weeks during the summer away from the station, so that this hill with its mud-walled bungalows, has been an untold blessing to the mothers and children. I do not see how small children, or babies, or invalids, could live through the dreadful heat we usually have in the cities during the summer. It is lovely to see children come up looking pale and sickly and a month or two later re-



CLASSES FOR WOMEN AND GIRLS
New Chapel on Great Street, Hangchow, China.

few weeks. One of our neighbors from Hangchow, of the Northern Presbyterian Mission, lost two children in less than two weeks. One poor little baby died in the midst of a raging typhoon; no lady dared go out. How the poor mother must have suffered! On this occasion our gentlemen again showed their beautiful kindness of heart. It was they, who in the midst of the terrible storm, assisted in the last sad rites at the lonely cemetery on the hill. Mr. Blain, with the memory of his own lost little daughter fresh in his heart, was especially tender and helpful on both sad occasions.

turn to their homes quite plump and rosy.

Another special advantage of this summer resort is the privilege of hearing the great preachers and teachers who come out from year to year to speak to the missionaries. For several years they sent us Keswick men from England, but for the last two years Dr. W. W. White, of the Bible School in New York, has been coming to us. If we are not zealous and earnest, our punishment surely will be great, for God has not ceased to send his prophets to us. This summer Dr. White's brother, Mr. J. Campbell White, has been holding some very helpful conferences

with us. I have never before realized how wicked it is for us to neglect writing home to the dear brothers and sisters who are keeping us on the field. It is not that we do not appreciate this help and support to the utmost, but under the present conditions each one of us is responsible for work enough for two or three missionaries, and it is very difficult for those in the midst of the work to keep a true perspective. That which is nearest usually looks largest to us, and I confess whenever I have had to choose between foreign correspondence and direct work among the Chinese, I have usually let the former go "by the board."

I have a number of plans for work in Hangchow this fall. For instance, I would like to start a kindergarten. Would not the smaller children be interested in this and pray for it? I would be glad to have some pictures of Christ and the Madonna, or any kindergarten books or materials. Of course the primary aim of all my work is to make Christ known. I acknowledge no other—no secondary motive. I am, also, planning to have classes for wealthier Chinese girls in which English, and perhaps Japanese, will be taught as a drawing card. Our Mission has never touched the wealthier people, and I cannot bear to see them left so desolate. Where we have come in contact with them, they have not seemed insensible to the claims of the gospel, but we have absolutely neglected them. I want to try again to have Bible classes in the government schools for girls. This, I fear, will be very difficult. Will not the young ladies pray for this work? Then I am hoping to establish Loyal Temperance Legions among the boys in our day schools. Will not the boys help me about the badges and literature?

This autumn we hope to open in our chapel on Great Street a reading-room for men, and a bookstore where the Bible and religious books are sold. Our city has a number of government schools for young men. Being the principal capital, we have located in it the Normal schools and Law schools for men. We feel that if this

class of young men could be won for Christ, they would have great influence on the nations, and we hope they can be influenced through literature. We hope that the men of the Church will especially remember this work in prayer. In regard to work among mature women, I have been visiting among the convents, of which there are a great many in our city, and hope to take up this work more thoroughly on my return. In the seven Buddhist convents I have visited I have met two women who seemed to be seekers after truth. I hope you will join me in prayer for them. At the new chapel I have also arranged to have mothers' meetings, and I hope we may have a weekly clinic for women and girls. This is so sorely needed that I cannot bear the thought of giving it up.

I have two Bible women who can help me at any time I like, and another very efficient woman who helps me part of her time. Of these, one is quite an old woman who is very deaf. She is one of the first Bible women employed by our Mission, and has done good work, and is still eager to preach. The other is quite a young woman, who has just taken her first examination, and has been accepted by the Mission. I am so happy over her being accepted, and ask you to pray with me that she may prove a chosen vessel of the Lord. Besides these, there are two other women whom I hope may ultimately become Bible women, and I am doing what I can to train the for that work.

I have written about the classes I had opened for women and girls at the new chapel on Great Street (Hangchow). We advertised that we would receive twenty-five pupils, but before the session closed we had been induced to enroll fifty-one. The middle of July we closed the class for the summer holidays. Thirty came for their final examinations, and six stood a good examination on a simple history of Christ, and three passed with honor on one of our standard Catechisms, while a number of others did not complete any book. This was done in three months and a half. Besides the fifty-one pupils en-

rolled, we had overflow classes in the chapel each time we met. This work has been in a part of the city not yet touched by us, and nearly all of the pupils were from heathen families. Through this

class we have the privilege of carrying the message of salvation to at least one hundred souls who had never heard it before.

SCHOOL AND OTHER WORK AT LAVRAS

MISS CHARLOTTE KEMPER

IT HAS been some time since I had the pleasure of talking with home friends through the medium of a letter, which, although unsatisfactory, is the only one that envious distance allows to friends so widely separated.

We are about to enter the third and last trimestre of our school term. The middle of December will bring us to the beginning of the vacation, which will extend over three months, and make the opening of our schools in March synchronise with that of the professional schools. The work so far has gone on satisfactorily in both schools. The attendance has been commensurate with the accommodations—one hundred boys in the boarding department of the Gymnasium, and forty-five in the Girls' College. The radical reform in the educational system of the country so suddenly inaugurated, has made some little disturbance in the Gymnasium; but no serious harm has been done, and it is hoped that the upturning may result in positive good to the various evangelical school, and enable them to reorganize their program of instruction in such a way as to make our schools a more potent factor in the evangelization of the country.

The members of our Mission are well and busy. Dr. Allyn and Dr. Gammon are in Rio attending the Convention of Sunday-schools. Both of these friends

needed a little rest from their arduous and unceasing labors—Dr. Gammon in the class-room, and Dr. Allyn in the sick room. Lavras would seem to be losing its reputation for healthfulness. For the last three weeks Dr. Allyn has really not had time so much as to eat. One day last week he visited twenty-three patients before breakfast, and he rarely passes a night without being called up. He never refuses to obey the call, however weary he may be. He is a special blessing to the poor and needy, though he is often called to the homes of the rich. He not only prescribes for his patients, but he watches them so kindly and carefully that his success in the healing art is remarkable. It would be such a boon to these people if we had the means to build a hospital and put Dr. Allyn in charge of it. It would mean much for the advancement of the gospel. As you know, the medical missionary finds his way into many homes and hearts that are closed to others, and Dr. Allyn is no exception.

It may interest some of the readers of THE MISSIONARY SURVEY to know that the junior members of the Lavras Mission are growing in grace and beauty, and gladdening the hearts of their proud parents.

I wish it were in order to ask for some one to be sent in Miss Marchant's place. Well you know we need reinforcements.





KASHING HIGH SCHOOL
Half the membership on "Field Day."



KASHING HIGH SCHOOL
The other half (Look up stairs).

ARRIVAL OF MR. AND MRS. SWINEHART IN CHINA

MR. M. L. SWINEHART, who recently sailed for Korea, announces his arrival, with his family, and gives some account of his cordial reception and experiences in the following letter:

I have great pleasure in reporting our safe and happy arrival at Seoul, Saturday, September 23rd, and in telling you of the very hearty welcome which was accorded us here. Mr. Bell met us at Fusan, coming down from Taiku, where the meeting of Presbytery had been in session. He accompanied us to Seoul, and at Taiku we were joined by Mr. Bull, Mr. Clark and Mr. McCutchen, and Dr. Reynolds from our Mission. It is needless to say that the trip was pleasant and profitable. Sunday morning we had our introduction to a Korean church, and the first impression was satisfying. The inspiration was sufficient to round out the already growing zeal and interest which the new and strange surroundings had kindled. In the afternoon Dr. W. W. White, of New York, gave a splendid talk at the Union meeting at the Y. M. C. A. on "Church

and Christian Unity." We are being entertained at the Girls' School, and the two nights' rest in a bed made in America, revived and refreshed our somewhat tired bodies. To-day and to-morrow I shall spend visiting the various industrial schools established here, leaving for Chunju and the annual meeting at the close of the meeting of the General Council.

I appreciate more and more our good fortune in being permitted to attend these meetings, thus obtaining a quick insight into the workings and plans of the various Missions. Mrs. Swinehart joins me in expressing our appreciation to the Church, through the Executive Committee, of the hearty welcome to Korea accorded us by the missionaries.

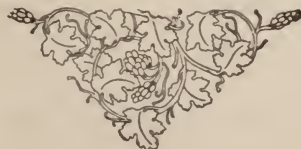
We feel that we have been in close touch with our missionaries, that the spirit of missions has been among us, enlarging our views, acquainting us with new facts. We know the afternoon has been profitably spent, and we look forward with pleasure to the third Monday of the month.

EDUCATION OF CHINESE GIRLS

ARTHUR H. SMITH

Parallel with the education of the boys, but until lately at a great distance to the rear, runs the education of Chinese girls, without which there can be no true balance in the Church or in the home. The beginnings were generally small and often most discouraging, yet when the notion is once grasped that girls have as good minds as boys, and especially when it is comprehended that even money-wise it is in the

end a good investment to teach them, the most conservative Chinese begin to give way. The recent change of front in the most advanced parts of China in regard to the education of women has brought the Christian girls' schools and colleges into a prominence which a few years ago would have been considered impossible. They are an essential factor in the coming Christian regeneration of China.



HWAIAINFU, CHINA, NOTES

MISS JOSEPHINE H. WOODS writes in a private letter from Hwaiinfu, China:

My week fills right up on Sundays, and I have more invitations than I can get around to—sometimes dates two weeks ahead. In each house I preach, and before long manage to sell them Mrs. Nevins' Catechism, and begin teaching the characters. I have three flourishing schools—that is, four, five and six girls and women studying in each of three families, and many other odd ones. My visiting work is very pleasant, and if I can have talking and teaching in a hospital some day I will be "fixed." We had a big dispensary day yesterday. All the

tickets both for men and women were taken up.

The cousin-in-law of the Christian Mr. Li is very much interested in the Gospel. Of his own accord he writes Bible verses on slips of paper and scatters them among his kith, kin, and friends.

I had the most remarkable conversation with my friend, Miss Ling. She said that China was ruled by the devil and belonged to him and she knew it, and that she understood our doctrine, but the Chinese couldn't, just *couldn't*, do as we said. That they *had* to go with their ancestors, and to their ancestors—that they would rather "suffer bitterness" with their ancestors than go to heaven.

BURTON MEMORIAL SCHOOL, CHINKIANG, CHINA

REV. F. A. BROWN

Taichow, China

I HAVE been through the city of Chinkiang several times, and each time have been more deeply impressed with the good location of our mission station. The North Kiangsu Mission certainly made no mistake in locating a well-equipped school at Chinkiang, where the railroad from Shanghai to Nanking intersects the old Grand Canal, and touches the Yangtze Kiang—the great river of China.

The school building occupies a fine site overlooking the crescent-shaped city of over 300,000 population. Our nearest school to this mission is one hundred and twenty miles north at Tsing Kiang-pu. This, as in our other schools in China, is a part of a splendid system which culminates in the Union College at Hangchow, the Theological Seminary at Nanking, and the Union Medical College, also at

Nanking. When visiting the school I was much interested in the calisthenic drill, the method of instruction adopted by Mr. Paxton, his method of teaching current events, the good singing of the students, and the general management of the boys.

Among the distinguished men that have visited China recently is Lord Cecil, a nephew of Lord Salisbury. I remember a remark of his in which he placed the strongest emphasis on the place the educational work in China occupies in relation to the securing of a larger and better force of native evangelists. It is the hope and prayer of those connected with the Burton Memorial School that many boys will go out from its class-rooms who will become the ministers and Christian doctors of the future.



A KINDERGARTEN AT KIANGYIN

A LETTER TO THE CHILDEEN

THINKING you might like to hear something about the "Baby" institution of our Mission, we thought we would try to write you a letter and tell you about it. We call it the "Baby" Institution, for that is just what it is, and in more ways than one; it is made up of

breath? I believe our name is bigger than we are. What do you think about it? Here we are as we looked when school closed in the spring. Do you like our looks? Would you like to come and visit us some morning? We would like very much to see you. Come any morning at



MEMBERS OF THE KINDERGARTEN
Kiangyin, China.

babies and it is the youngest institution in our Mission.

We just came into existence last February, and we go by the name of the Kindergarten of the Luella Murchison Sprunt Female Academy at Kiangyin, China. My! Can you say all that with one

nine, and we will give you a royal welcome!

Shall I tell you just what we would do if you were to come in? I think that would be about the best way to persuade you to try it.

Well, first we will suppose we are in

our own little room when we hear Mrs. Little say, "You must be sure to step in here and see the Kindergarten." Then we would all stand up as you enter, and before you had time to say anything, the organ would sound and we would sing:

"Good morning—to you, good morning to you,
Good morning, dear children,
Good morning to you."

places. That sounds awfully hard, does it not? Have you ever seen any Chinese characters? They are all the letters the Chinese have and each one is a word, and there are thousands of them, but of course we cannot make very many, but we are very proud of the few we can make, so I am quite sure we would show them to you, if you were to come to see us.

After we had done that for awhile, we would put our chairs away under the



MARGARET SMITH, PAUL MCGINNIS, GRIFFITH
MCGINNIS, MAXCY SMITH
Tunghiang, China.

Then, without stopping, we would sing to the same tune some Chinese words that sound like this:

"Zen K'ah bing ön, zen k'ah bing ön,
Tseh ai zen k'ah
Bing ön, bing ön."

Which means something like this:

"Peace to our guest, peace to our guest,
Love to our guest,
Peace, peace."

Then we would all sit down and see who could make the prettiest paper chains and the longest, or the very nicest paper mats out of pretty colored papers. Or we might see who could build the best block houses, or make the smallest stitches in our pictures; or we might even try to see who could make the best Chinese characters out of some toothpicks we find at our

table. Our room is so small that is the only place we have for them, so we cannot march around and put them away like you have seen the children in kindergartens at home do. The chairs and table out of the way, someone would strike a cord on the organ, and we would line up just as you see us in the picture, and then march around the room, singing as we march, a little song that tells all about the soldiers and how they march. We have no guns, so we would not pretend to be soldiers, but would tell you how the soldiers march. The last three words of this song are "Stop, stop, stop," so when we sing them we do as they tell us to do, and you would see us stand in line all ready for the next thing. We never know what that is to be, so we just stand still and wait, and it might be that we would see our teacher get up and take her place in

front of us all, then we would know that it was to be what we call "T'i tsao," or as you know it, "physical culture," but that is too long a word for us to try to say.

If it was to be that, we would just watch her, and if she clapped her hands in front of her, we would do the same, and everything she did we would copy as well as we could. I expect she would show you how to be a blacksmith and use one hand for a big hammer and the other for the anvil, or we might pretend we had dumb bells and show you how to exercise with them. We think that is lots of fun, and we are always glad when we learn something new.

Maybe if you would come to see us we would play "Drop the handkerchief" with you, or we might try "Pussy wants a corner," or perhaps you could teach us some of the newer games. You see our teacher was a little girl so long ago, she has forgotten most of the games she used to play. We like very much to play the games you play in far-off America.

Having played for awhile and rested from sitting down, we would all gather around the organ and sing. You see there are so few of us we can all stand close to the organ and hear all our teacher says, and she can lead us when we sing. So first we would sing something about Jesus, for we all love Him and do not want a day to go by without singing of Him, so we begin with "Jesus loves me," or "I am so glad that our Father in heaven,"

or some other familiar hymn; or maybe we would sing for you the one we learned and sang at the concert our older friends gave this spring. That is called "Two little eyes to look to God," and as we sing it we point to our eyes, and to our ears which hear God's Word, and to our hands and feet which work for Him and walk His ways. We were so glad they asked us to sing that night, and little Pao Zon, the baby of us all, did not want to stop, but thought it would have been so nice if they had just let us do all the singing, and almost cried when she had to leave the stage. We heard afterwards that some of the rich folks from the city who heard us sing that night, said they thought our number was the best on the program.

We are so grateful to Dr. J. L. King, the Chinese doctor here, who has translated so many little songs for us, and if you will come to see us, we will sing you one of his which is called "Playing on the Beach," or another, "The Blacksmith"; or perhaps you would like to hear us sing in English! Then we would sing you about the "Chickadees" or about the "Old School Bell," and I expect by that time our bell would be ringing and we would have to say, "Good-bye."

With much love to you all from

IDA M. ALBAUGH, ANL

"THE KINDERGARTEN."

MISSIONARY BOOKS

FRANK FIELD ELLINWOOD, HIS LIFE AND WORK.

By Mary G. Ellinwood. Fleming H. Revell Co., Chicago, New York. \$1 net.

More than thirty years ago the writer of these reviews was deeply moved by an appeal made by Dr. Ellinwood, Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A., in behalf of Ceylon, and going to that field was seriously considered. The consuming earnestness and forcefulness of presentation of Dr. Ellinwood have been an abiding memory. Mr. Speer says of Dr. Ellinwood, who was for a generation Secretary of the Board of Foreign Missions: "As a mission-

ary administrator, apologist and leader he was unsurpassed. His life was interwoven with many movements and institutions, and his daughter has told the story with attractive simplicity." The sketch of his life is a helpful contribution to the biographies of men who at the home base have rendered great service to the cause of missions throughout the world by their ability, consecration and constancy in service. This book tells the story of Dr. Ellinwood's life in an interesting fashion, from the time of his birth in 1826 until he was called home. Dr. Ellinwood was an extensive traveler in mission lands, and brought back to the home churches information which he presented

with unusual forcefulness as to the opportunities and needs of the great mission fields. In the book will be found a number of interesting letters written and received by Dr. Ellinwood.

THE FOREIGN DOCTOR. A Biography of Joseph Plumb Cochran, M. D., of Persia. By Robert E. Speer. Fleming H. Revell Co., Chicago, New York. \$1.50 net.

Dr. Cochran, as a medical missionary in Persia, occupied a position of power. He figured prominently in the Kurdish invasion of Persia, and was the chief means of saving the city of Uramia. He was decorated by the Shah for his services to the country, and when he died, Moslem, Jew and Christian did honor to his memory. The account of Dr. Cochran's life, which Mr. Speer has written in his usual forceful style, is more than the mere sketch of the life of a useful man. The reading of the book can not but enlarge the conception of the reader as to the high place occupied by the medical missionary. His is no secondary field. Dr. Cochran is one of a class, for while in the providence of God some men have risen to great prominence, as in the case of Dr. Cochran, in the life of every missionary there are the underlying principles that governed his life and that prevailed in his work. The reading of this biography is worth while. It is especially commended to young men in the medical profession who desire to know from the life of a man who had great ability and devoutly sought the investment of his powers where he could render the largest service to mankind and glorify God in the greatest degree, invested his life. Interest is added to the book by a number of excellent illustrations.

CHILDREN OF JAPAN. By Janet Harvey Kelman. Fleming H. Revell Co., Chicago, New York, publishers.

This is a continuation of a series of books about children of different countries. This particular book, as well as others in the series, is heartily commended to leaders of Mission Bands, teachers in the Sunday-school and, in brief, anyone that desires an interesting series of chapters on the children of Japan. The book opens with a chapter on the lands of the island. The second chapter is the story of the head man of a Japanese village. The succeeding chapters describe the Japanese houses, Fujiyama, the sacred mountain of Japan, fairy stories, the first news of Japan that reached the outer world through Marco Polo. An interesting chapter tells the story of Francis Xavier. Other chapters tell of the games and festivals. The closing chapter of the book asks

the question, "Who shall lead?" "The strong and the brave seek a leader whom they may follow to victory and to death, and Christ is such a leader. Only he always leads to victory. Will Christ lead Japan on her great onward march?"

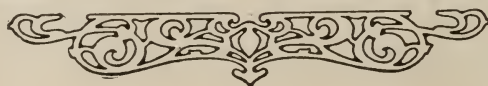
THE CHILDREN OF AFRICA. By James A. Baird, Fleming H. Revell Co., Chicago, New York.

This is another book of the series mentioned above, and is also very readable and interesting. It will be read by the children themselves, and will also be good reading for older people. The different chapters tell about the Dark Continent, the great races of Africa, how an African house is built, the games of the children, animal stories, and so on through fifteen of the chapters. The closing chapters of the book tell of the "hindrances to the gospel and methods of mission work." This, with other books of this same series, should be in every Sunday-school library, and in any home where books are desired that interest children, these volumes should have place on the library shelves.

CHINA'S STORY. By William Elliot Griffis. The MacMillan Co., Boston, Mass., publishers.

We are much pleased with the writer's manner of telling China's story in myth, legend, art, and annals. In this volume of about 300 pages there is an excellent condensed history of the oldest living nation in the world. The opening chapter treats of primeval China. In other chapters the origin of the people, the development of the government, the rise and fall of dynasties, the account of printing and literature, the different emperors, the relation of China to other countries, the latter being brought down to the Russo-Japanese war, are treated in a very interesting manner. In writing the large story condensation of course has been necessary, but the main points of history and conditions in the Middle Kingdom are given in this admirable book. It will prove an excellent volume for the reference libraries of all students of missions.

The Youth's Companion is a welcome weekly visitor. An article appropriate to the season is "Coaching in Football," by Walter Camp, in the issue of September 14th. "The Little Fortune," "The Time to Plant Cucumbers," are interesting stories in the same issue. The short editorial articles are timely and well written, and "On the Starting Line" is good for boys starting to school.



FOREIGN MISSION PROGRAMME FOR DECEMBER, 1911

ARRANGED BY MISS MARGARET McNEILLY

SENIOR

TOPIC—Cuba.

Hymn—"Joy to the World."

Scripture Reading.—Is. 9:2-7.

Prayer.

Hymn—"Hark the Voice of Jesus Calling!"

Reading—The Diary of One Member for Last Year.

Topical—First Hand Glimpses of Cuba. The Parrado Street Sabbath School.

Recitation—"The Hindered Christ."

Solo—"The Ninety and Nine."

Prayer.

Roll Call—Answer with an item of interest from the December "Missionary Survey."

Minutes.

Business.

Close with the Mizpah benediction.

SUGGESTIONS

"First-Hand Glimpses of Cuba," while not of our own work, gives such an vivid picture of the Roman Catholic rule, and the degradation of the country under such rule, that we felt it a strong appeal for our help in all parts of Cuba. The scenes at Guantanamo are the scenes of Cuba.

Let special prayer be offered for Cuba at this time. That there may be no need of cutting the work down in any place. That the church at home may realize the importance of supporting this work now.

Let each member of the society have some item of interest on Cuba. Have this as concise as possible. A map drill on our stations will not go amiss.

As the "Diary of One Member" is read, ask each lady present to compare it with her own, should hers be written.

JUNIOR

Song—"A Christmas Carol."

Scripture Reading—Matt. 2:8-20.

Prayer.

Song—"Precious Jewels."

Roll Call—Answer with a verse of Promise.

Minutes.

Business.

Song—"Jesus Loves Me."

QUESTIONS

1. Where is Cuba? 2. Why ought we to be interested in Cuba? 3. How many missionaries and stations have we in Cuba? 4. When was our Mission opened there? 5. Who was our first missionary to Cuba? 6. Is the work easy for our missionaries in Cuba? 7. In what station has a new church just been completed? 8. Do the Cubans keep the Sabbath day? 9. What does our Bible teach about keeping the Sabbath? 10. What must we do to help them?

Recitation—"The Isles Shall Wait for His Coming."

Reading—A Cuban Story.

Story—"Christmas for Little Chaps Over the Sea."

Dialogue—"The Message."

Close with the Lord's Prayer in concert.

SUGGESTIONS

In answering the roll call with a verse of promise, let the children find verses relating to the coming of Christ. Let the Leader explain the promises fulfilled.

Let the Leader read the story, "Christmas for Little Chaps Over the Sea." Any of the children can take the lesson this little story brings out. A free-will offering at this meeting will be very appropriate.

In the Dialogue several children can take part, or just two. The more that take part in each meeting, the better it is for the interest of the children. Make each child feel that she is responsible for the success of each meeting.

FOREIGN MISSION RECEIPTS

The receipts for October were as follows:

SPECIAL.

African Relief Fund,.....	\$ 455.00
Outgoing missionaries,	419.56
Miscellaneous specials,	1,339.38
	<hr/>
	\$ 2,203.94

REGULAR.

Legacies,	\$ 1,725.00
Debt Fund,	6,249.79
Other receipts,	41,011.27
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	\$48,986.06
Total Specials,	\$ 2,203.94
Total Regular,	48,986.06
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Total receipts, Oct., 1911 ..\$51,190.00

The receipts for October, 1910, were as follows:

Specials,	\$ 3,257.00
Legacies,	10,000.00
Other receipts,	41,116.00

Total receipts, Oct., 1910,..\$54,373.00

On November 1st we had a balance on hand of \$137.27 to the credit of our "Regular Account," and \$3,132.16 to the credit of the "Special Fund Account." While the Regular Receipts for October, 1911, from individuals and churches show a gain, there is a loss in our total receipts for the month of \$3,183.00.

Our liabilities on November 1, 1911, were as follows:

Due Missions on second quarter, 1911.	\$16,276.00
Due Missions on third quarter, 1911.	64,418.00
Due Missions for October, 1911.	27,000.00
Bills Payable (borrowed money),	62,598.00
Bills Payable (drafts accepted),	27,831.00
Total liabilities,	\$198,123.00

The total liabilities on October 1, 1911, were \$206,918.00, showing a reduction of \$8,795.00 in our indebtedness on November 1, 1911.

In addition to his other duties, Dr. Egbert W. Smith has raised and turned over to the Treasurer cash and negotiable notes amounting to about \$24,000.00. This amount has been secured from individuals and is in addition to what they would otherwise have contributed.

W. H. RAYMOND, *Treasurer.*

THE DECEMBER MEETING OF THE WOMEN'S MISSIONARY SOCIETY

"The Lord will do Great Things."—Joel 2:21.

Hymn 499—"Lord, Speak to Me that I May Speak."—Frances R. Havergal.

A prayer of Praise—For the daily care in the year that is closing, and for what has been accomplished by our efforts linked to God's might.

The text for the month repeated in concert. With this promise in mind, surely we shall be enabled to plan and execute great things for the extension of our Master's Kingdom.

Reading of the Secretary's minutes.

Report of the Treasurer.

Other Business—promptly dispatched.

Bible Reading—Joel 2:21-32.

Home Missions and Women's Work.

Paganism in the "Black Belt" and in New England's cultured homes—a call to Christian women to pray and work for the safety and purity of our homes, our country, our faith.

Solo—"It came upon the Midnight Clear."—Christmas in a Mission Field.

A Heart-to-Heart Talk.—Are we giving our deepest love to our Master and our best service to His work?

Hymn 372—"More Love to Thee, O Christ!"—Elizabeth P. Prentiss.

Prayer—That our Women workers throughout the church, and especially our women missionaries, may be guided by the Holy Spirit in all their work for Christ.

Have the text printed in large letters on a poster, or on the blackboard, and put in a prominent place.

Use a Home Mission map, which is easily made by marking on any map of the United States the

general locations of Home Mission work. This will be found a valuable aid at nearly every meeting. Indeed, it might be a "progressive" affair, the places being marked at each meeting as each distinctive phase of the work is considered.

In the Report of the Treasurer, see that the distinction is made between funds contributed to Local and to Assembly's Home Missions, which represents the larger work of the church in our own land.

If the society has a Secretary of Literature who will prove an invaluable officer, it should be her duty to report at this meeting the number of subscribers obtained in the church to THE MISSIONARY SURVEY, and to announce the Calendar of Prayer for Home Missions for 1912, and to take orders for it now and at any time.

None of the numbers on the program should exceed three minutes, and it will add to the effectiveness if they are told instead of read. All the material for the program will be found in the "Home Mission Department" of this number, except "A Heart-to-Heart Talk." This may embrace any special need of the society or of the church—our responsibility for the children, for the uninterested member of the church, for the uplift of the community, for a larger share in the wider work of our church. It is a flexible subject which may be minutely or broadly handled.

It might help to cultivate definiteness in prayer if those who are to be called upon to pray are notified in advance, and the subject suggested.

While there are serious problems to consider at this meeting, yet there should be through it a note of gladness. It is the month when Christendom unites to celebrate the birth of the world's Redeemer, who, though He came as a lowly infant to a manger in Judea, is yet King of Kings and Lord of lords, and permits us to share with Him in the glorious work of bringing the world to know and love Him.





REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.

P. O. DRAWER 1686, ATLANTA, GA.

WASTED FORCE

WATCHING the rolling billows from a ship rail, Edison remarked: "It makes me perfectly wild to see all this force going to waste."

Already some inventive mind is preparing to harness these wild waves and make them propel gigantic vessels across many seas. The lightning, whose uncontrolled energy rives the monarch of the forest and scatters the useless fragments at random, is made, when properly adjusted, to turn all the machinery of the city. The multitudinous rills which scatter in impotence over the plain, if concentrated towards one purpose and guided by some controlling hand, would turn many a mill. The model of all natural forces is radium, which throws off no wasted energy and diminishes not its strength in giving.

* * *

In the spiritual sphere "the field is the world"; but no individual, Society, nor Church can compass the entire field. Of necessity there must be choice; there must be selection between opportunities. Every open door may be an invitation to enter, but some may open against a stone wall, affording but little possibility, while many others lead to broad and ever-expanding avenues of usefulness.

There is not only necessity for choice, but an absolute necessity for wise choice, lest our energy be wasted in useless toil.

Selection should be based not upon personal nor sentimental grounds, but upon great principles, upon the greatest need and the greatest promise of substantial results.

* * *

One of the constant regrets of those in position to know, is the fact that grounded wires of spiritual power frequently allow the current to escape to no good purpose; and very little better is misdirected energy in Church and missionary operations. Many missionary societies are wasting their efforts on individual schemes, good enough in themselves but utterly unworthy in comparison with more important enterprises. If these various individual and misguided spiritual forces could be concentrated upon the great causes of Christian Beneficence, these vital enterprises which now languish would speedily bless and uplift humanity.

* * *

Perhaps we should hasten to explain that this spiritual force is not entirely, but only comparatively wasted. No sacrifice nor good deed is utterly wasted. The dollar that might have relieved the warthiest needs is yet not entirely wasted when given in the spirit of Christ, even though the object is an unsuspected impostor. The object of benevolence is two-fold: 1. It has a reflex benefit. 2. Its purpose is to relieve human need. In

many cases where the latter aim is missed, it still accomplishes the first end in moulding the character of the donor after the image of Christ. So, even where missionary societies waste their benefactions upon comparatively useless enterprises, they still receive the reflex benefit in the development of Christian character.

* * *

"The good is the enemy of the best." Many a good cause prevents a Society adopting the best. Is there not some way to prevent mistakes of judgment and avoid the errors of the past? Can we not so shape our future benevolent operations as to prevent useless waste, and so make every dollar double itself by combining its force with other dollars directed with common impetus towards the right object? This can be accomplished only by sacrificing individual preferences and yielding personal ends to the general good. Many a Christian woman influences her Society in behalf of some important work because she knows of its particular need but does not know of the greater need elsewhere. If a Society prefers to specify the object

of its benevolence, then let it not be influenced by some individual fancy, but select its special object among those recognized and recommended by the Executive Committees of Home and Foreign Missions, as the Secretaries in charge of the work are better informed of the needs of the whole field.

Best of all would be a plan for all gifts to find their way into the general fund, and allow those having the responsibility of administration to decide upon their destination. It may be a long time before the Church is educated to the point where individuals and Societies will come to understand that a dollar will count for most in the extension of the Kingdom, when given to the general work of the Church, and will accomplish best results when concentrated with others upon some one great purpose; but let us anticipate that "consummation devoutly to be wished," and joining hand in hand, and standing shoulder to shoulder, march in one solid phalanx till the victory is won, and we shall "bring forth the royal diadem and crown Him Lord of all."

THE CALENDAR OF PRAYER FOR HOME MISSIONS FOR 1912

IN SEVERAL ways the Calendar of Prayer for Home Missions will register next year a distinct departure.

It will as formerly be issued in the hanger form, which met with such general acceptance in the editions for 1909 and 1910; the price will remain the same; it will give condensed statistics of the work of Assembly's Home Missions, and the names of our men and women missionaries in Mission Sunday and day schools, in the mountains, on the plains of the West, among the Indians, the foreigners, the Negroes, in mill and factory districts, in the city, and at local places, with special seasons of prayer for the work and the workers; and it will, of course, contain many choice Scripture selections.

But the scope of the Calendar of Prayer for Home Missions for 1912 will be en-

larged to include the work of the Executive Committee of Christian Education and Ministerial Relief, Louisville, Ky., and the Executive Committee of Publication and Sabbath-School Work, Richmond, Va.

In the compilation of former editions, our best modern authors were placed under tribute, with the result that a reputation was gained for beautiful and appropriate quotations, and in a short time this new publication of our Church has won a large place in the affections and prayers of our people. The edition for 1912, with its wider range of causes, promises not only a broader outlook on the work and needs of our Church at home; but another treat in the character of its principal quotations, which will give a glance back in verse over the progress of

the Church universal from post-apostolic times.

In the rush, the whirl, and restlessness of the present day it helps us to remember that in all the centuries since our Lord established His Church in the earth there have been choice souls who have lived close to the Master, and whose love to Christ, perhaps, even their sacrifice for Him, inspired them to bursts of sublime thought, frequently finding apt expression in song. One of these saints was Thomas á Kempis. Through his meditations, following the thought and often the very wording of Holy Writ, we can trace the conflict of soul endured by this monk of the fourteenth century, and share in his victory over the flesh won through faith. Perhaps the extracts from his matchless "Imitation of Christ" will bring to our twentieth century a needed message of the transitoriness of his life; of the inability of the world to satisfy our deepest longings, of the unsearchable depths of the love of Christ, and lead us anew, following in paths of the revealed Word, to place

our affections more upon things above, and to give ourselves wholly to Christ.

As far as space permits, there will be quotations also from poems and hymns of ancient and medieval Christian writers. Probably to some it will be a glad surprise to read these exquisitely expressed hymns of praise and devotion, which echo down the years in choral antiphones, "The Holy Church throughout all the world, doth acknowledge Thee."

What blessings may not these three beneficent Committees of our Church expect when our people unitedly and regularly pray for the work assigned to them by our General Assembly, and the workers upon whom God has placed the responsibility for its accomplishment.

The Calendar of Prayer for Home Missions for 1912 will be ready for delivery on or before December 15th, but as a large demand is confidently expected, it would be wise to place orders at once. Ten cents each, fifty cents for six, \$1 per dozen. Address, the Presbyterian Committee of Publication, Richmond, Va.

GRANDMA COMING TO OUR HOME MISSION FIELDS

THOSE who have read "Grandma Bright's Missionary Evenings," compiled by Miss S. O'H. Dickson, and published by our Nashville Committee, and who have used with the children that delightful collection of true stories by our own missionaries in foreign lands, will be glad to know that Miss Dickson has introduced this dear old lady to our Home Mission fields.

Under the authority of the Executive Committee of Home Missions, Atlanta, Miss Dickson has collected from our workers in the home land among the Indians, the Mexicans, the Italians, the Cubans, among the miners in the West, and far back in the mountains, true stories of little children whose hearts have been won by the message of Jesus' love, and who, responsive to the Good News, have tried in their earnest childish way to bring others to the Saviour.

Most of us know Miss Dickson as the author of many beautiful poems and charming children's stories, and the mere fact that this collection is edited by her, and that she has added to each story questions on the work it represents, will assure the interest and worth of the book.

"Grandma Bright's Home Missionary Evenings" furnishes what our people have long needed—a book of stories for our own children, about our own work, and by our own missionaries. Leaders of Children's Bands, Young People's Societies, teachers in Sunday-schools, and mothers, all who are concerned that the young people of our Church shall have a real and an intelligent interest in our work, will find this book just what they have been wanting.

The publication has been undertaken by our Committee at Richmond, and is being pushed so that Grandma Bright may

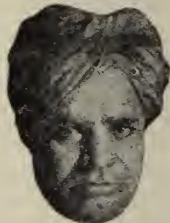
make her bow on the Home Mission platform by December 15th. The collection, besides being suitable for use in organized children's work, will make a splendid gift book for Christmas or New Year.

Copies will be 15 cents each, 75 cents for six, \$1.50 per dozen.

Save time by sending money and order direct to the Presbyterian Committee of Publication, Richmond, Va.



THE HEATHEN INVASION



[Under this startling caption, *The Hampton-Columbian Magazine* for October has an article on the progress of Hindoo philosophy in this country that is almost sensational in the alarming character of the facts and figures cited. We quote parts of it dealing with general statements. The article itself does not hesitate to give the names and addresses of women who, in the study and practice of this mystic religion have become insane, have left home and husband and children, or have committed suicide; and she mentions other prominent and cultured people, converts, who are using their influence for the spread of paganism in our Christian land.

Only recently attention was called in *The Home Mission Herald* to the fact that one-third of the world's population is nominally Christian, and that only one-third of the people of the South are identified with Protestant Christianity, thus maintaining in our fair section only the world's average. Whether this made any impression upon the Church we cannot say, but it so impressed one Northern magazine that the editor asked permission to copy the article. Is there any way to arouse the Church to the dangers that threaten the Homeland? Read the following and reflect:—
EDITOR.]

EVE is eating the apple again. It is offered as a knowledge of the occult that shall solve the riddles of existence.

Yoga, that eastern philosophy the emblem of which is the coiled serpent, is being widely disseminated here. And, before a charm that seemingly they cannot resist, thousands of converts are yielding to the temptation to embrace its teachings of strange mysteries.

Literally, yoga means the "path" that leads to wisdom. Actually it is proving

the way that leads to domestic infelicity and insanity and death.

They are priests from "east of Suez" who, with soft spoken proselyting, have whispered this mysticism into the ears of the American woman.

While the churches of America are spending twenty million dollars annually in the cause of foreign missions, the pagans have executed an amazing flank movement; they have sent their emissaries to us. To-day the tinkling temple bells ring out with a derisive, jarring note in a Christian land.

Seattle has its Buddhist temple; San Francisco has its Hindoo temple; Los Angeles has its Krishna temple.

The Vedanta Society of New York has laid at West Cornwall, Connecticut, the corner stone of a greater temple than these. And graved deep in New England granite is set the most holy word of the Vedantists—"Om."

Chicago, Ill., and Lowell, Mass., have their Zoroastrian temples to the sun, another of which is to be erected at Montreal. At Chicago also the Bahais, a modern Mohammedan cult, are building their great Mashrak-el-Azkar to represent their sect in the West.

It was the Congress of Religions at the Chicago World's Fair in 1893 that, with a spirit of fine religious toleration, beckoned the first holy men from their fastnesses in the Himalayas. That benign condescension has proved fraught far-reaching consequences. The Swamis and

Babas who came to America discarded in India the simplicity of their Sanhyasin garb for gorgeous robes more tempered to Western taste. They arrived silken clad and sandal shod, to prove an attraction that outshone the plain American variety of divine; the center of admiring attention, while fair hands passed them cakes and served them tea in Sèvres china. It was far better than squatting, clad in a yellow loin cloth, at some heathen temple's gate. They remained among us.

Also others of their order, hearing of this triumphant reception, combed out their matted hair, allowed to hang uncared for during the years of sacred meditation, and leaving their begging bowls behind, hurried over to this so much more lucrative field.

When there was started at Green Acre, Maine, in 1896, a summer school of philosophy which was the outgrowth of the World's Fair Congress of Religions, its platform was an open forum where the Swamis found a welcome. It is *via* this New England route from Calcutta that nearly every Eastern mystic has arrived and established his vogue in this country.

At first their way lay through the populous cities where the sun rises now on the gilded minarets of their mosques and pagodas. More recently they have reached the smaller towns and villages where have been formed branches and circles that are exerting a widely increasing influence.

On the banners of many of these cults is emblazoned the serpent that affects the onlooker as a startling reminder of the evil that entered Eden. It is the symbol that you will see on the gold and enameled badge pinned on a convert's gown.

The yoga class is becoming as popular as the Browning class or the Shakespeare class. It is the direct means by which a Swami reaches the public. Through its aid, the Eastern teaching is gathering a wider clientèle than it formerly numbered among the society set that first made it fashionable. Placing the Hindu Scriptures, the Bhagavadgita, or the Persian Scriptures, the Zend Avesta, above their Bibles are many women who were form-

erly predestined Baptists and Presbyterians, Methodists saved by grace, established Episcopalians, Catholics who said their rosaries, and daughters of Abraham from an unbroken line of the Jewish faith.

This yoga philosophy opens the door to subtle mysteries. The yogi, as the student who masters it is termed, is promised the dominance of natural law. Incidentally there is offered also health and long life and the power to stay the ravages of time. Is it not enough to tempt the feminine mind from Paradise itself?

Small wonder that a Swami's following, while it includes notably here and there college professors and men of learning come to investigate a science brought from the "roof of the world," recruits its largest numbers among women. In the pursuit of it, too often the listening devotee is offering her sacrifices even at the altar of her soul.

The imported religions of the Orient that sow the subtle seeds of destruction, are offered to the uninitiate as beautiful philosophies. On the surface they are that, but they are inevitably sprung from the soil of paganism, and are tinctured with its practices.

I was at the Ashrama (peace retreat) last summer on a night in June, when the Swami Abhedananda, in a flame colored robe of silk, talked of his religion that is three thousand years old. He spoke of immortality—but it was of an immortality reaching back in thousands of incarnations through which the souls of his hearers had traveled before this mortal birth, and stretching on in thousands of incarnations more to be traveled still before final absorption in Brahma.

To the Almighty Father and the "Divine Mother," the Swami addressed a prayer for happiness and peace. Then with closed eyes and clasped hands we passed with him into the silence to meditate on oneness with God. At first there were the sounds of nature stirring softly. A thrush called. Far off a cowbell tinkled faintly. Then all the world receded in the twilight. We were folded with God in the soft falling dusk. The waves of

eternity beat gently against the soul. A long time after, we returned to conscious existence at the call of a musical chant in San-krit: "Om! Om! Om! Chianti, chianti, chianti! Peace, peace, peace be with you." Thus, artistically, is paganism presented to persuade a Christian audience.

Then out of this psychologically perfect setting, a voice spoke. It was the voice of a woman, one of the strangers from the village. She leaned forward and fixed the teacher from the Orient with a clear-eyed gaze.

"Swami," she said, "I have come from your home land after twenty-two years as a missionary there. And your religion that is three thousand years old, what, let me ask, has it done for the women of India?"

The Swami hesitated. He laughed disagreeably. "What has yours done for the old maids of New England?" was his only rejoinder.

The missionary's question is the argument for which Orientalism in its most plausible phase has no answer. That one shrewd sentence punctures the sophistry of the East.

A greater menace than that of image worship lurks in the teachings of the Hindoo mystics. The casual observer will not discover it. Only those who reach the inner circles becomes acquainted with the mysteries revealed to the adepts. And the descent from Christianity to heathenism is by such easy stages that the novice scarcely realizes she is led.

How many are followers of the new gods it is difficult to estimate with exactness. It is known, however, that their numbers are in the thousands. The Vedanta Society, established in America by the Swami Vivekenanda of popular memory, has its headquarters at 135 West Eightieth Street, New York, where his successor, the Swami Abhedananda, lectures to audiences of from three to five hundred people.

Branch societies with Swamis in charge are maintained in Boston, Pittsburg, Washington, St. Louis, Denver, San Fran-

cisco and Los Angeles, to say nothing of the circles in many small towns.

Baba Bharati, the other day in a newspaper interview, was able to boast that of his five thousand converts in this country, the majority are women. Baba Bharati is that Hindoo who is more selective in his heathenism than are the Vedantists.

At least fourteen thousand Americans are joining in the worship of the Lord God Mazda and the daily adoration of the sun. There are Mazdaznan centers in thirty cities of the United States, as well as in Canada, South America, England, Germany and Switzerland. They are all the remarkable growth of the past ten years.

The atmosphere of mystery that envelops Mazdaznan ritual is characteristic of every Eastern cult. The latest importation, arriving within the past year, is Sufism, a variety of Mohammedanism dispensed in New York by one Inayat Khan from Baroda. His chanted prayers sound like the familiar call of the Coney Island Arab to his camel. Sufism frankly admits that its disciples are being gathered into a secret order.

Upon another secret order, that of the Tantrics, which represents the climax of Eastern abominations and is Hindoo religion at its lowest stage, the search light of publicity was recently turned. There are said to be thousands of Tantric initiates in America.

The sacred books of the cult are the Tantras, dialogues, between the god Siva and his consort Kali, the Divine Mother. The rites have much in common with the worship of Baal and Moloch by the ancient Assyrians.

And the soft-speaking priests from the land of the serpent who lures the Western woman with his wiles, holds her also in contempt. What did the Swami Vivekenanda, returning to his native land, tell of his fair American proselytes. The missionaries say that he boastfully spread the impression that they were even as the Nautch girls of India.

WOMAN'S WORK---DECEMBER TOPIC

When it was decided by the Executive Committee of Home Missions, in the closing months of 1907, to begin the publication of a magazine in the interest of the work of the Assembly's Committee, it was determined that one month, an entire issue, should be devoted to Woman's Work. One of the best months was selected for this "topic," the month so largely given up to the celebration of the birth of our Saviour; and most appropriately, too, for surely as Christian women, we can never forget woman's debt to her Lord.

The appreciation was general from

women throughout the Church, and the Atlanta Committee has had in an ever increasing measure the co-operation of the women in its work.

The consolidation of the two missionary magazines of our Church has made necessary a slight change, it will be noticed, in the arrangement of the monthly topics, but there was never a question of depriving the women of their own especial time, and consequently the Home Mission Department of the December number of THE MISSIONARY SURVEY will continue to be a "Woman's Number."

A WIDENING WORK

MRS. R. T. NESBITT

Each day the scope of our Home work is widening. In the last few years its development has been most rapid, and we are now facing opportunities and responsibilities undreamed of in the past.

We are now preaching the gospel right here in the South in ten different languages! The tide of immigration is beginning to pour into the South. In our own town there is a small colony of Swedes, and also one of Italians. Do we ever concern ourselves to regard them as anything more than the "dagoes" from whom we buy our fruit and vegetables, or the *human machines* that pursue their daily round of labor in our mills and factories? What do they think of us, and of our religion? How much reason have we given them to believe that we care anything for their souls?

It is an authenticated fact that one out of every five of these immigrants finally returns to his native land. What account will he carry back of our Christianity, to be propagated among his friends and neighbors? The conversion of even one of these strangers may carry with it far-reaching results of which we little dream,

but we know how the Lord can multiply even our smallest effort, until, like the loaves and fishes it may feed *thousands*.

Nor can we shirk our duty to the *Negro*. He is here among us, at least eight millions strong, truly the "White Man's Burden," and in *this* field, overgrown with noxious weeds and briars, patient, earnest work is sorely needed. We cannot transfer our obligation; we *must* take up this burden and bear it hopefully, looking always to the Father who "giveth grace," and whose help is always commensurate with even our greatest need.

It is estimated that in our *cities* not one-third of our slum population is being touched by religious influences. The strong and multiplied forces for evil are running riot, and so far, nothing that can adequately cope with the appalling needs of this "submerged tenth" has been attempted.

Our *Mountain Missions* are pleading for help. It is true that there has been a wonderful transformation wrought in the lives of many of these people. Hundreds of young men and young women are by our help receiving a Christian training and education which would otherwise have

been impossible. We are thus contributing to the development of some of the finest people on earth. It has been truly said, "They need *us* now, in the future we shall need *them*." There is a wonderful power for good hidden in these mountains. It is for us to bring it into active being, and we are just waking up to the importance of this work.

There are other increasing obligations, and our work in the Home field can no longer be regarded with indifference—something which we can take up or neglect, as we choose. Unlike the Foreign work, it does not require that we leave our own firesides. Each one of us in the round of homely, daily duties, can do "something for Jesus *to-day*."

All these problems concern the whole Church, and the Church needs our help. Do we shrink from these responsibilities? When we think of the 25,000,000 in Foreign lands for whom we have pledged ourselves, and then of the teeming thousands at home, mutely pleading for help, do our spirits sink within us, and do we exclaim, "What are we among so many?"

Friends, we have some *wonderful assets* to meet these heavy drafts. First, our faith in God's purpose and power to evangelize the world. Then, again, when we have obeyed the command to "go into all the world and preach the gospel," we have that precious promise "Lo, I am with you alway, even unto the end of the world."

I have left for the last our dearest living asset, our children whom God has lent to us to be trained for his service. We must save and consecrate them to-day, if we would save the Church and the nation to-morrow, for the children will have

to complete this work when we have to leave it off. We can do no better service for this generation and the generations to come, than to look to the interests of the children, material as well as spiritual.

Dr. Hillis states that there are in this Christian country 10,000,000 children and youth, under sixteen years of age, who have never crossed the threshold of any synagogue or church! And of these, 3,000,000 are in the South. He calls them moral illiterates. Juvenile crime we know to be on the increase, and those in authority are beginning to realize that something must be done to stop this wave of evil—to stem the tide of irreverence and indifference, and to train our youth in morals.

The Bible has no place in our public schools, and all the more that now its great principles are not being drilled into our children in the daily routine of school life, we must be responsible for their religious training. Are we giving them our very best service? Do we realize that every day impressions are being made, opportunities are being neglected—the one never to be erased, the other never to return.

The call of this big world, its attractions and its busy whirl of work and pleasure, is luring many of our young men and young women away from the soberer, if more satisfying work in God's service. Can we not counteract this tendency? Can we not make our religion so loveable, so helpful, so beautiful, that they cannot resist its gentle call? May God bless our efforts to garner *these* fair sheaves into His storehouse.

Marietta, Ga.



THE BASIS AND ESSENTIAL PART OF MISSIONS

MRS. JAMES IMBRIE MILLER

CHRISTIANITY is not hereditary. Asia Minor, the home of the Seven Churches, is to-day one of the most needy mission fields of the world. There are, we are told, whole villages in India, Christian one or two generations back, and still Christian in name, but the present generation so dead to the things of the Spirit, and so satisfied with their nominal Christianity, that to the missionary they present a more difficult field than absolutely heathen villages. Does Asia Minor send out foreign missionaries as in apostolic days? Do these spiritually dead Indian villages support even their own home missionary work?

America to-day supplies nearly one-third of all the missionaries at work in foreign lands. Did it ever occur to you that America is not necessarily a permanently Christian land, even in name? Can you imagine our country so dead spiritually, that this supply of missionaries must entirely cease? Then let us recognize at once the fundamental fact that the very existence of world-wide missions is dependent on religious conditions at home—that the “Basis and Essential Part of Missions” is the Home Base.

It is not pleasant to think that some day missionaries may have to come from China or Africa to bring to our descendants the Gospel message. Let us look frankly at some of the dangers now imperiling the religious life of our land, for some knowledge of these is necessary to protection against them.

Think first of the people from every nation pouring into this country at the rate of nearly a million a year, bringing with them every form of religion and irreligion.

Think of the Roman Catholic Church, so frankly desirous of political power—a church that, whatever her virtues, always closes the Bible to the people; a church that has had absolutely her own way in

Latin America, and has made those countries what they are to-day.

Then there is that awful spiritual leprosy in our great West—Mormonism—which in its strange mixture of truth and error, and its appeal to all that is sensual in man, finds its equal only in Mohammedanism.

I can only mention the dangers more familiar to us all—the eight millions of Negroes; our illiterate, isolated people, found not only in the mountains of the South, but in smaller numbers in the Middle and New England States; the foreign hosts, which may be a danger or a valuable asset according as we ignore or help them.

And perhaps the greatest dangers threatening America's spiritual life are coldness, indifference, worldliness in the very midst of Christ people.

Now, having looked at some of the dangers, I would remind you that it rests with you and me—the present generation of Christian women—in the power of the Spirit, to ward off that calamity—the de-Christianizing of our nation. This is our mighty task—to win and hold America for Christ, for the world's saving. I say to win, for with two-thirds of our population unattached to any branch of the Christian Church, either Protestant or Roman Catholic, ours is surely a Christian land only in name. Moreover, with new generations constantly arising, the work of winning and of holding our land for Christ always must be carried on simultaneously.

Once recognizing this as her two-fold task, the Christian woman with a heart for her Lord's service is sure to ask, “What is my responsibility? Lord, what wouldst thou have me to do?” Briefly I would suggest four ways in which she may take her share in the work.

She may give herself to direct missionary service. Think of the lives going to

waste! We all know women of leisure, Christian women, too, who find it hard to while away the time; and we know women who busy themselves with work that "doesn't count" because it is not even remotely related to the affairs of the Kingdom. Some of us could use a thousand lives if we had them, so pressing is the need we see in all parts of the great world-field. Pray that every Christian woman may so learn to know Christ that she will cry, "Lay any burden upon me, only sustain me. Send me anywhere, only go with me. Sever any tie, but that one which binds me to Thy service and to Thy heart."

The Christian women may do great service in her social life, not only by personal work as she has opportunity, but by standing always for a positive Christianity—full of simple faith, unafraid of human criticism, and unashamed of the Cross of Christ.

Too much cannot be said of woman's opportunities for service in her local church. Upon her depends to a great extent the depth or shallowness of spiritual life in the church. She determines in large measure its attitude toward Missions—whether the vision shall be narrow or wide. If missionary books are

widely read, it is because she has spoken enthusiastically of them, as another might of the latest novel. If missionary meetings are largely attended, it is because she has given her best to the Society's work—her best of both brain and spirit.

But the most strategic point at which the Christian woman assails this task of winning and holding the country for Christ is her own home. It is for her to give to the home a positive Christianity, and to train her family to test all things by God's standards. The children thus taught to place God first in their lives, will some day go out from the home to meet the tide of evil that threatens the nation, and they will overcome "In the strength of the Lord."

Whatever our individual share in the work, there must be the wide outlook into all the world,—the individual, "saved to serve;" and the Church existing, as I believe Dr. Jowett has said, "not for services, but for service." And finally our country, flooded with the wonderful light that cannot be hid under a bushel, will hold high her lamp that it may shine unto all that are in the world. "A saved America is the key to the world's saving."

Montreat, N. C.

FACTS FROM NEW FIELDS

The transfer of new fields to the jurisdiction of our Church is already beginning to bear rich fruit.

FORTY-SEVEN! The Highland College at Puncheon Camp, Ky., formerly a part of Dr. Guerrant's work, written up by Dr. Morris recently in the papers, was visited by the Rev. J. A. Bryan, of Birmingham, Ala., and during a week's special services forty-seven were added to the Presbyterian Church. Of these, fifteen were members of one of the higher classes of the school. It seems to have been a wonderful work of grace, and will doubt-

less for all future time influence the life of that community.

IN OKLAHOMA. Among the churches transferred to us from the Dutch Reformed Board in Oklahoma, is Clinton, where Rev. R. K. Timmons is now in charge as pastor elect. The church took on new life from the very beginning, and recently on one Sabbath twenty-four were received into membership. Under favorable circumstances this ought to develop into a splendid church and be a tower of influence in that whole surrounding region.

THE RESPONSIBILITY OF THE WHITE WOMEN OF
THE SOUTH

IN AN able and interesting speech delivered recently at Tuskegee, Mr. John Rogers, of Alabama, told his colored hearers that the Negro race is on trial before the white. This is a little startling; perhaps it may be a little unwelcome to Negro ears. Certainly it provokes thought.

But another truth stands back of this: If the Negro of America is on trial before the white people of the Southern States, these very judges are on trial before all the civilized world on this question of the black man. The verdict that we render must decide the verdict pronounced upon us.

We hear it said that two distinct races cannot occupy the same country; which is—being interpreted—that such a thing has not yet been done. This does not prove that it cannot be done in America. "America is but another name for opportunity," said Emerson.

Isn't it true that all the impossible things are getting done?—the North Pole has been discovered; we speak from continent to continent; our carriages fly at our bidding over land or through air. Who could have believed, centuries ago, that the Jew would come down through all the ages separate and "a peculiar people"?

Undoubtedly there was a "divine intent" in placing the African slave for his training with the Anglo-Saxon of the South, and the contact has meant much to both races. A savage race standing lowest among the inhabitants of the earth; a white race noted for its lofty ideals, deep religious convictions, and indomitable spirit; an impassable barrier forever fixed between the two so far as any social intermixing is concerned, and yet more real sympathy and love than can be found between any other two races. All the world admires the unusual devotion exhibited between the real Southern gentleman and

his faithful colored friend and servitor.

Mr. Rogers called attention to the notable fact that the Negro furnishes the only instance of a race coming out of slavery uplifted and improved instead of degraded; their masters the only people who did not brutalize themselves by abusing the power they held. Nowhere can there be found a Negro people superior to the liberated slaves of our forefathers. These Christian slave owners did a great work in emancipating the Negroes from the deadly fetters of heathen ignorance and sin. It rests with us as a legacy to carry on the work they began.

Whatever else the Negro has proved during these years of freedom, he has made a full demonstration of the fact that he cannot do without white help, correction, and oversight. Many of the alien races that have come to our shores—Italians, Chinese, Syrians, etc.—if left to themselves, congregate in unsanitary communities, and build up a low and corrupt form of society. Certainly this is true of the Negro—left to himself, he will soon form a society, or civilization, that had best not be, that menaces the welfare of America. He is still not many centuries removed from the brutality of heathenism, and many of our most necessary and sacred institutions and customs he has not yet fully comprehended.

Of late, many thoughtful people have given much time to the future of the Negro among us, and his uplift. Dr. W. D. Weatherford, secretary of the Y. M. C. A., has written with fine appreciation of the difficulties of the white man's task. His study of "The Negro Race in the South" is one of the best text-books on that subject.

Dr. B. F. Riley's book, "The White Man's Burden," commends itself to every one who loves his country and his God. The chapter on "Negro Womanhood" is one of the best, most earnest in the book.

Every Southern woman would do well to read it. He says truly: "A race is just as good as its women—no better." Let us not think altogether of the trifling, unclean creature who jostles and pushes against you in the street or other public place. She is fortunately in the minority among colored people. There is another colored woman—a quiet, decent, clean, well-behaved creature, almost unknown, alas! to white folks." It is a sad fact that the best of both races know least of each other. Dr. Riley seeks to convince us that we must elevate the women of a race if we would elevate the whole race. Surely we need not be reminded that the home of the Anglo-Saxon woman, the only woman who holds the place she should hold, is the one best fitted to train citizens for a staunch and safe republic. The secret of the Negro's rapid rise and improvement during slavery lay in the fact that Negro women and children were continually under the influence and training of a Christian woman (a lady! to use that old, abused term), and that she and her home were the models before the eyes of this imitative folk.

In the present order, this is changed. Negroes, especially the women, are less and less under the influence of white ladies. Every colored woman's ambition is to stay at home, and not have to go out to work for white people. The number of Negro women who work in white homes constantly decreases, so that intercourse is more and more limited and difficult. This means a dangerous loss, morally, to the colored women. The white woman has found a much better, more trustworthy servant in the fireless cooker, the steam laundry, the vacuum cleaner, etc., and gives thanks that her domestic peace

is not broken by the procession of tardy, incompetent women who passed through her kitchen done up in high heeled opera slippers, long tight corsets, and enormous ratted pompadours, each one remaining just long enough to break or damage something.

Negro men of the present day are much more competent workers than Negro women, due unquestionably to the fact that the men of the two races are more together in their daily lives. Negro women of the common class are making very, very poor homes for their husbands and children.

Having learned to read in the public school, Negro girls delight themselves in the ubiquitous sign-board, the spicy magazines, with their pictures of fancy evening dress, actresses, etc. Fine clothes become a passion, and they often buy them with the wages of sin.

Separated from the best white people by a great, an increasing chasm, this poor colored woman, with her love for finery, her quick imitativeness, misses entirely the quiet, truly good, and catches only that which is loud in both tone and color—loud in every way!

To allow Negro women to become and remain low and corrupt will mean that the whole race will become and remain a menace to our homes and country.

This paper is written in the earnest hope that it may awaken an interest in the hearts of the white women of our land. If their interest and their prayers can be gained, a united effort will soon be made to correct the evils at work.

"Not a man of all our tribes from Judah unto Dan.

Can do the work that just ye women can."

Tuscaloosa, Ala.



MOUNTAIN DAISIES

AFTER conducting his work for has come to allude to his Highland nearly fifteen years, Dr. Guerrant children lovingly as "Mountain Daisies." We give the picture of one of these, who belongs to a large family and whose sisters are as beautiful as herself. This girl is a type of the wonderful possibilities in our mountain districts. She played the organ for the services which were conducted by Dr. Morris at Canyon Falls, while making his trip of inspection of the Mountain Work. Three weeks previous to that occasion, little Beulah Daniel had never touched a musical instrument. When we see a people so susceptible of higher development, and so responsive to Christianizing influences as are these mountaineers, we blush with shame that we have so long withheld our aid. Again Christ's command comes ringing down the years, "Go!"

The following composition is the work of a boy twelve years old in the Highland College at Puncheon Camp. The teacher proposed an impromptu written examination on their previous Bible lesson. The children did not know the subject beforehand, and had to write from memory without their Bibles.

Examine this specimen, which is given literally, and judge the character of the work being done in these mountain schools:

STEPHEN.

The first Christian church was at Jerusalem and they had everything in common. There arose a trouble between the Greeks and the Hebrews because the Grecian widows were neglected. After a while, the people tried to get the apostles to attend to this matter, but the apostles said, "We cannot throw away the word of God and serve tables." The people decided to appoint some other men to do this work. They said, "Now, let us select seven men with honest report." And so Stephen was one of the men.

After a while, when Stephen had been a deacon so long, he got so he could preach as good as any of the other apostles. He went about preaching the word of God.

Some of the people didn't want Stephen to preach, and after a while Stephen was arrested. He had a trial in the council and he would answer them. He could out-talk them because



BEULAH WALKER DANIEL,
One of Dr. Guerrant's "Mountain Daisies."

he was a Christian man. The people accused him of blaspheming and speaking against God. The people hired some false witnesses to prove this against him. When they were trying him before the council, his face looked like the face of an angel. Stephen began to preach a very long sermon and he pleased the people for a while, but when he began to tell them what they were, they did not like it. They gnashed on him with their teeth and took him out and stoned him, and he fell asleep. He said, "Lord, lay not this sin to their charge."

ALEX. SPENCER.



NEIGHBORHOOD MISSIONARY BANDS

MRS. C. H. HAMILTON

Davidson, N. C.

IS IT possible, is it practicable, to have a live Missionary Society in every country church? Yes, it is; but there must be a yearning love for God's work, consecrated energy and common sense business methods.

Gilwood is a small country church, near Davidson, N. C., with about one hundred members. From its first organization there was a Ladies' Missionary Society, but it included only one corner of our membership. Our desire was to interest every church home in missions. Some of the really good excuses were: Too widely separated; horses too busy in farming season; roads too muddy in winter time. So if our members could not come to our Society, our Society must go to them. Our congregation could be divided naturally into three neighborhoods, so we decided to have three separately organized societies instead of one; a band with its own president of the original band is the each neighborhood. Each of the bands meet the same afternoon, use the same program, and pay the same per capita dues. But we consider ourselves as one society, and so report to Presbytery. The president of the original Band is the president-general of the three bands, and is consulted as to distribution of funds, etc.

God has blessed our efforts, and after

six years of active work it has been demonstrated that the neighborhood bands can be sustained. It is true, the bands do not enjoy the same state of health. Band No. 3 occasionally goes into a state of decline, but life is not extinct. Just as we see some churches with a deeper spiritual life, because of a firmer hold on the promises.

We have tried the same plan with our Young People's Society. Last year we organized Band No. 1, with nineteen members. This year we have organized another Band, making the total enrollment of the Young People's Society fifty-four members.

The advantages derived from dividing congregations into neighborhood Bands, are:

1. It develops leaders.
2. It brings an organized Society within reach of every church home.
3. It increases our knowledge of missions, and therefore deepens our interest.
4. It increases our gifts. We make three special offerings during the year: (a) Our thank offering in November; (b) Christmas gift for Christ in December; (c) Self-denial offering in March. The offerings from one Band prove a pleasant stimulus to the others.
5. It increases our spirituality.
6. It helps in the circulation of missionary literature.

SOME SUCCESSFUL PLANS AND METHODS IN WOMAN'S WORK

HERE is the opinion of one of our best Secretaries of Literature, who has for three years sent in large clubs of subscriptions to *The Home Mission Herald*:

"I am convinced that there is only one satisfactory way to get subscribers, and that is a house to house canvass of your congregation every year.

"Serious illness in the family this year has prevented my doing this, and I have tried every

way—appeals by the pastor from the pulpit, notices in the church papers, requests for subscriptions and renewals at the missionary meetings, etc., but I am way behind this time."

Perhaps the following extract from a newsy letter written by the Secretary of Literature of Arkansas Union, just after the annual meeting at Batesville, may explain the splendid report that she made at the meeting:

"The Batesville Church leads the Presbytery in the number of *The Missionary* taken, and is second in the number of subscribers to *The Home Mission Herald*. (As an aside, the Editor would like to remark that the church to which goes the largest number of copies of *The Herald* is the Literature Secretary's own church.)

"I found that one church was not familiar with *The Herald*, so I sent a copy to each member of the Woman's Missionary Society, enclosing also some Home Mission leaflets; and did the same to another church.

"Argenta leads in Calendars of Prayer, but

while the lunch was served, as all the leisure moments were spent there after the close of the meeting.

"The cardboard exhibits purchased from Nashville and from Atlanta, were delivered, at the close of the meeting, to the delegate from the church that will entertain the Union next year, so that they will be on hand and someone there can become familiar with them before the next meeting."

The experiences of a Presbyterian visitor are so varied, that she has a valuable



not many are taken throughout the Presbytery, so I talked that up every chance.

"I do hope that results will be yours."

A devoted worker writes:

"At our Union meeting I arranged the literature exhibit, and, at the lunch hour on the first day, called together all the local Secretaries of Literature, so that the Presbyterian Secretary of Literature might talk to them and give them the literature for their Societies.

"We had a huge Japanese umbrella suspended over our two tables, one for the Home and one for the Foreign display. Then we strung the flags of our foreign countries just over the cardboard exhibits, which were hung on the wall behind the table. The Miriams' banner was also hung on the wall, and on the blackboard I draped our United States flag, with some phrase of Home Mission work printed in heavy black letters on each stripe.

"Over all was a huge text, 'As Goes America, So Goes the World.' Several other texts were in different parts of the room, and also the missionary map of the world.

"We had the exhibit in the adjoining chapel

equipment indeed for her work who possesses the gift of humor. Only such a saving quality prevented this report being a wail:

"At one place they have a Missionary Society that is wholly a Bible class, and missions is never mentioned—except when the connections are taken.

"The reason missionary societies do not flourish in small places is that so few women read, and they do not know how to read anything but the sensational things in the papers. They have no idea there could be anything interesting in a missionary magazine or book. I should think they would be glad to have something to break the dreary monotony in those little towns—still, they probably have all kinds of clubs and literary societies.

"I have written to all the places I visited, and sent them literature; but I cannot get prompt replies to my letters, and often no reply at all.

"I thought of going out for awhile as agent to sell books on etiquette or social usages—don't you think they are needed?

"I am ashamed that I have done so little, and my enthusiasm is considerably chilled. But indeed it is a comfort to feel that the work is the Lord's, and we can and must leave results with Him.

"I wish that our Southern women would wake up, and not be so afraid of getting out of their 'sphere'—but I guess we will learn after awhile."

Membership card of Women's Missionary Society of East Hanover Presbytery:

1. I believe in God, the Father; God, the Son; and God, the Holy Ghost.

2. I believe that Christ, through His death and resurrection, provided salvation for all nations.

3. I believe that Christ commanded His church to give the Gospel to all nations.

4. I believe that I, as a member of His church, must obey His command. If I cannot go, I must do all in my power to send the Gospel to the perishing.

5. I believe, that, failing to obey this command, I am wasting the talents entrusted to me by my Lord, to whom I must give account at the last day.

One of our most resourceful Texas women planned for her Society such a unique program that, for the benefit of others, we give her account of it in full:

"The hostess for this meeting had announced the month in advance that the next would be somewhat different from the ordinary meetings, and asked members to come prepared to answer questions on Home Mission work. This accomplished just what the hostess wished—for *Home Mission Heralds* were brought down from shelves and read.

"At the appointed hour, twenty-four eager women arrived, and were ushered by the hostess into the living room, where six tables had been arranged, each to seat four. The tables were numbered from one to six, and on each was a centerpiece representing some phase of the Assembly's work.

Table 1.—Our Mexican Work. In the center a Mexican water cooler was placed.

Table 2.—The Indians. Some Indian pottery carried out the idea.

Table 3.—Our Mountaineers. A miniature chain of mountains was very effective.

Table 4.—Our Italian Work. Here stood a dish of spaghetti.

Table 5.—Mines and Mills.—A pyramid of

ore, and some raw material, cotton and wool, was very realistic.

Table 6.—Western Texas Presbytery. This being our own Presbytery, a jardiniere containing cactus and mesquite, with a miniature team and occupant, brought before our minds our pastors itinerating.

"Six questions were asked, the first one at each table being 'What work of our Assembly's Committee does this table represent?' Care was taken in the wording of the other questions not to answer this one.

"Little tally books of cardboard had been made by the hostess, numbered one to six, with six blank pages for the answers. On the outside were pasted pictures characteristic of the work of each table.

"Five minutes were allowed for answering the questions, and the guests progressed until all had had the opportunity of being at each table. Then, when the initial table was reached, each was asked to give a description of the scene passed on her tally.

"The meeting proved most interesting. At the close, each lady was given a copy of *The Home Mission Herald*, with the request that, if not a subscriber she would please become one, that we may all have a better knowledge of our Home Mission work."

The following program, devised by the same capable Texas worker, shows another method of successfully getting our women acquainted with Home Mission work. It was to be used at the last meeting of the old year.

"We are to have a School Session on our Assembly's Home Mission Work.

"School will open punctually at 3:30 o'clock, with the singing of America, then Scripture reading, followed by the Lord's Prayer in concert. Lessons will be taught by the various teachers—oral lessons following.

"After that we will have a recess of ten minutes, during which a miniature school lunch will be partaken of by the 'scholars.'

"The school session is resumed with song and prayer.

"Next, sheets of paper and pencils will be distributed, and an examination will follow, for which grade cards will be made out by the 'Professor,' and given to each member.

"A song will be sung, with a closing prayer thanking Him for His bountiful goodness and mercy to us during all the year, pleading His love and guidance, with a new consecration for the new year. Then school will close."



CHRISTMAS WEEK IN A MEXICAN FIELD

MRS. MINNIE GUNN CAMPBELL

WE HAD a nice Christmas tree, and all the Mexican children seemed to have a fine time. It was half-past ten before we reached home, and after all the children were asleep we trimmed their owl tree, or rather we put on the presents, for they had trimmed it themselves. Christmas morning the boys all got off to Sunday-school, and I prepared an early dinner. As soon as we had eaten and the dishes were washed, we started for Los Olmos ("The Elms"), eighteen miles away.

Only forty ate supper with our hosts that night, and after all was cleared away, we had a nice program, with a sermon by Mr. Campbell, and afterwards the tree. The host, who is an elder, provided the presents, candy, and apples for one hundred. The program was well gotten up and carried out. One thing was very quaint—a very old custom, long obsolete—was to say at the conclusion of a recitation or dialogue, "I have said it," or "we have said it." Each one who had a part in the exercises made a pause, then solemnly repeated, "I have said it."

The next morning was cold. We started for home at nine o'clock, and on the way stopped to make coffee and take

lunch. Finding great bunches of mistletoe with such large berries, we filled the wagon and tied it on with ropes.

Tuesday we left early for another ranche, nine miles away, where we spent the day and had service, but got home in time to attend to chickens and milk the cow.

Wednesday saw us off to another ranche. We were trying to do what we could during the boys' vacation, for of course when they are in school I can't leave home.

Friday Mr. Campbell left home for a long trip, and so ended our Christmas festivities.

I was taken sick on Sunday, threatened with pneumonia, and a severe Norther blew up. I kept half ill till Thursday, when I had a chill and really went to bed, but managed to be up by Sunday for services.

The third Sunday after Christmas we had our communion, and three were received on profession of faith; two babies were baptized. Mr. Campbell is off on a trip now—started out for a sixteen miles drive in a cold rain. I certainly felt like keeping him at home, but I've always tried to keep out of the way when it is his work.

CHRISTMAS IN A MOUNTAIN MINING CAMP

MISS LOUISE M. DeBOSE

BOXES for our Christmas tree came from people I had never heard of, and you don't know how much joy and happiness they brought to this camp. We had the first Christmas tree ever held here. I announced in Sunday-school the Sunday before that the door would not open until seven o'clock. And knowing how eager they would be, and fearing that they might get there too early, I begged them not to come until that time, as we could not open the school house earlier.

Now what time do you suppose they reached the place? The children were there at half-past five, and by six o'clock the men and women came, and there they remained in a pouring rain, only two umbrellas in the crowd, for nearly an hour. But I think they felt amply repaid.

A lady from Louisville sent the tree decorations and they were beautiful. Of course I thought it the prettiest tree I had ever seen.

We had a little program, and then Santa, of course. Everything went off

finely, and everybody enjoyed it immensely.

The sweetest thing, and which touched my heart that night, was a gift from the Sunday-school. They slipped a beautiful bowl on the tree when I was not looking.

day I meet some mother who tells me she "hasn't never seen no child learn no faster" than hers is doing.

I was so sorry we had the picture of the school taken when so many were out. There were about twenty absent that day.



THE JOY THAT CHRISTMAS BROUGHT THROUGH CHRISTIAN LOVE

You cannot imagine how surprised I was when Santa called my name, and how delighted I was to receive that little token of their love and appreciation.

Almost before we got the tree out and the room cleaned up once more, school opened. And my! what a crowd! The room was brim full—every seat taken.

Busy!?! I didn't dare stop long enough to get a good breath, hardly. But school went along finely, and everybody seems thoroughly satisfied. Nearly every history of our country from its settlement

We certainly have had a treat. Dr. Boggs was with us for eight days holding services every night. It did a lot of good. Thirty young people gave themselves to Christ, and the older ones were brought closer to Him. New friends have been won to the work, and we are going forward with bright prospects.

The Company will enlarge the school house, and before long we hope to organize a church here.

Edgerton, W. Va.

CHRISTMASTIDE

CHRISTMAS makes to women a peculiar appeal. God's great Christmas gift brought to us such untold blessing that each must ask her-



self afresh at this time—what gift shall I render unto my Lord?

Many are the places where our gifts may be bestowed. Gifts not always of money, nor yet of things—gifts of kindness, of remembrance; to the shut-in, the lonely, the stranger, the sick, or in prison even. Would it be too much of a sacrifice if, this year, instead of expressing our joy by family reunions around the yuletide table (are there not many other times when we may enjoy this family fellowship?), we made Christmas the occasion for bringing cheer and a touch of home life to some who would otherwise spend it in uncongenial surroundings or

alone? Or we might, even in a family gathering, have a seat for the stranger guest.

Are there children in our neighborhood, or city who will have no Christmas unless we help give it to them? Are there children in our orphanages, our Mission schools and settlements, who are hoping that we will remember them at this glad-some time.

Christmas last year at one of these was a day that is now not talked about—a day that all who shared it strive to forget—when the funds were low, even for actual support, when there was sickness, when the Christmas boxes sent arrived too late, when the principal dish of the Christmas table was potatoes, which had been, too the only or principal dish for several trying weeks!

There is the organized missionary work of the Church—the Secretaries are bearing heavy loads, especially at the Christmas season, with little in the treasury and large demands that our Home missionaries may, to some extent at least, have their mede of Christmas gladness.

Perhaps, some loved one, whose memory will ever abide with us, has been called “up higher” in the past year or in the years long gone. There is the Semi-centennial Building Fund—our gift to the Christ Child may be also a gift in memory of that loved one, a gift that will bring blessing, even the opportunity to others to know and love our Lord.

And so there are many shrines upon which we may lay our gifts to our King, gifts of “gold and frankincense and murrh”—of money and service and love.



PUBLICATION AND SABBATH SCHOOL EXTENSION

SUNDAY SCHOOL EXTENSION WITH A VIM

A HINT of the immensity of the State of Texas is given in the fact that the distance from Texarkana, Tex., to El Paso, Tex., is forty miles greater than from Texarkana to Chicago!

An idea as to the rapid development of Texas may be had from the fact that its population increased 27 per cent. in the past decade, and the rate of increase is growing.

Into this great and expanding "empire" our Sunday-school Extension Department has gone with no uncertain step, working hand in hand with the Presbyterian Home Mission Committees, and blazing the way for churches by the organization and maintenance of Sunday-schools until the ordained Home Missionary can occupy the field.

There is hardly any limit to the work awaiting us, and it only waits upon the funds to put it forward. More workers are ready to go out and help take this new kingdom for Christ when God's people send gifts for their support. The work will be extended just as fast as warranted by gifts received into the Treasury of the Committee of Publication and Sunday-Schools.

During the past year eighteen Sunday-school missionaries have been at work in ten Synods, supported in whole or in part by this Committee. As a concrete illustration of what is meant by "Sunday-School Extension Work" as conducted by the Publication Committee, we cite the experience of one of our workers, Mr. R. W. Blain, who was sent into the rapidly developing section of Texas along the lower Rio Grande River. Establishing

his headquarters at Mercedes in Hidalgo county, he visited the nearby towns and decided where he should first work. Sometimes in a buggy, often a-foot, frequently on his bicycle, he visited the scattered families, instructing, exhorting, encouraging parents and children.

Here is the record of his work in figures covering a period of twenty-two months, June, 1909-March, 1911:

Old Sunday-schools visited,	68
New Sunday-schools organized,	22
New pupils enrolled,	553
Addresses made,	111
Homes visited,	1,184
Miles traveled,	12,897
Conversions reported,	12

He organized Sunday-schools at the following places: Anaqua, Arenosa, (and re-organized), Banquete, Chapin, Da-Costa, Denna, Guadalupe, Harlingen, Inez, Karrey, La Feria, Little Indiana, Mission, Nopolita, Placedo, Port Lavaca, Port O'Connor, Raisin, Santa Marguerita, Santa Maria, Seadriit, Sebastian.

Out of these twenty-two schools have already grown five churches. A number of other schools could have been organized, but the policy has been strictly followed of organizing only where there was a reasonable prospect of permanent growth. Here is a genuine pioneer of Christ for Presbyterianism. He has opened the way for the establishment of permanent churches.

Commenting on this type of work, Rev. Brooks I. Dickey, Presbyterian Chairman of Home Missions, writes:

"I might add, with reference to the work in general, that I believe it to be the most practical and economical method of pushing Home Missions that we have. It can never take the place of the Home Mission preacher just as the Sunday-school can never take the place of the preaching service; but as a pioneer, a scout, a 'sapper and miner' for the preacher, it is an admirable plan. The thing that appeals to me in it all, is that for the most part it is occupying ground not occupied by other Christian

workers. There are vast numbers of such places all over this country, small communities it is true, but needing the gospel and he can go in and open the way for the preacher as no one else could. Furthermore, it is from these communities that the towns and cities are being recruited, and unless we acquaint them with the truth, as we understand it, we can never expect to get our share of the incoming population in the cities."

PROGRESS

IF THE steadily increasing volume of business of the Publication Department is any indication, our Sabbath-schools must be advancing in efficiency and in membership at a gratifying rate.

We have been obliged to double our mailing force in the past three months. Of course this is partially attributable to the beginning of THE MISSIONARY SURVEY publication, but the greater part is due to an increasing demand for Sunday-school literature. In the advancing column, *The Earnest Worker* has outstripped all the rest, requiring now a monthly output of 45,000 copies. It is indeed a highly creditable commentary upon the earnestness and growing efficiency of our Sunday-school workers that they are demanding, not only for teachers, but for pupils, *The Earnest Worker* with its elaborate lesson treatment and necessarily greater cost. Five years ago 32,000 *Earnest Workers* were sufficient to go around, but now it requires 13,000 additional copies, a total of 45,000, or an advance of 46½ per cent.

It might be thought that this increase was at the expense of the *Senior Lesson Quarterly*, or the *Lesson Leaflets*, but during the same period there has been an increase in these also, and it now takes an issue of 70,000 *Senior Quarterlies* and 33,000 *Lesson Leaflets* to supply our Sunday-school demand. In addition to these, the Committee is now publishing and mailing, each quarter, 22,500 *Home Department Quarterlies*, 22,500 *Primary Quarterlies*, 37,000 *Junior Quarterlies*, and 18,000 *Intermediate Quarterlies*. The

last named publication is now just a little more than a half-year old, and has met a remarkably fine reception, showing not only the need for it, but that its style of lesson treatment and general make-up is happily adapted to the young people in the Intermediate Department whom it seeks to attract and help. Notwithstanding the additions to the "Quarterly Family," the weekly publications containing the lesson treatment show very little falling off, *Children's Friend* requiring an issue of 27,000 each week, *Pearls for the Little Ones* 37,000, and *Pictorial Lesson Cards* 43,000, while the young people's paper, *Onward*, grows steadily in popularity—now having a circulation of 24,000 weekly.

The first issue of THE MISSIONARY SURVEY was pitched at 20,000, a list of 14,000 subscribers having been turned in by *The Missionary* and *The Home Mission Herald*. It was thought that 6,000 "extras" would be sufficient for immediate new subscriptions and for sample copies to be used in introducing the magazine during November; but in this we were mistaken: the 20,000 were soon exhausted, and an additional 8,000 had to be printed to meet the demand for sample copies and to furnish new subscribers with the initial number. This is of course very gratifying to the Committee and the associated editors of the several sections of the magazine, and strengthens our purpose to make THE MISSIONARY SURVEY the very best magazine of its kind in any land.

There is yet large room for expansion

of circulation in our own Church for all our publications, and a systematic campaign is constantly being pushed to enlist new patrons. The appeal is not being made upon the basis of Benevolence, but upon the flat-footed statement that we are furnishing full value for the money—and more than full value. It is also true, however, that the profits earned by this department go into the Church's benevolent work, in disseminating free literature to destitute sections and in the payment of Sunday-school missionaries' salaries, which is an additional source of satisfaction to the patrons of the Committee of Publication.

Sunday-school workers of other denominations have been attracted to the lesson help periodicals now going forth from our

presses; a Sunday-school in Michigan, for instance, takes each month fifty *Earnest Workers*, and our subscription lists extend from ocean to ocean, the name of nearly every State in the Union being found upon them.

There is no spirit of boasting in these statements. They are made for the benefit of thousands of fellow workers throughout the Church who are intensely interested in the Church's progress and growth, as indicated by this unerring barometer. We cannot as a Church be going backward in the matter of intelligent work and consecration, while there is an ever-increasing appetite for literature that is virile and energizing and that rests squarely upon God's Word.

RALLY DAY GROWTH

Our Sunday schools have never before had such a Rally Day as that of 1911, if we may judge from the demand for programs and contribution envelopes, and by the receipts coming into the treasury from the Rally Day offerings for Sabbath-School Extension.

Last year we printed 200,000 each of the programs and envelopes, and had a large quantity left over. This year a similar quantity was printed, and before

October was gone, the last fragment of them had been forwarded in response to requisitions. At this writing we cannot give even approximately the figures, as many Sunday-schools have not yet forwarded their collections, but the Rally Day receipts for October exceeded by — the same month last year, and the total bids fair to be a very considerable increase over last year.

CIRCULATION CROWTH

Showing circulation of Sabbath-school periodicals since 1902:

Single copies printed for the year ending March 31, 1902,.....	3,616,000
Single copies printed for the year ending March 31, 1903,.....	4,619,850
Single copies printed for the year ending March 31, 1904,.....	5,333,100
Single copies printed for the year ending March 31, 1905,.....	7,378,100
Single copies printed for the year ending March 31, 1906,.....	7,572,294
Single copies printed for the year ending March 31, 1907,.....	7,731,204
Single copies printed for the year ending March 31, 1908,.....	8,462,177

Single copies printed for the year ending March 31, 1909,.....	9,008,560
Single copies printed for the year ending March 31, 1910,.....	9,506,250
Single copies printed for the year ending March 31, 1911,.....	10,118,200

Showing growth of membership of Sabbath-school since 1861 by ten year periods, to March 31, 1911:

1861, 9,850; 1870, 47,000; 1880, 93,000;
1890, 124,000; 1900, 162,000; 1910, 226,000;
1911, 240,000.

THE TREASURY.

CONTRIBUTIONS FOR FOREIGN MISSIONS RECEIVED IN SEPTEMBER, 1911.

Help us to make the Annual Report an accurate report by always giving the name of your tions. If the name of your society does not indicate it, please indicate whether Men's, Ladies', or children's, by "M," "L," or "C."
Address all communications to the Executive Committee Foreign Missions.

LEGACIES.

White Fund, \$25; Mrs. Martha Calhoun \$3.

GENERAL MISCELLANEOUS.

A Friend, \$10; Mrs. W. J. H., Marblehead Neck, Mass., \$2; Friend, New York, \$3.

PRESBYTERIAL MISCELLANEOUS.

ALABAMA

A. W. Nosned, Birmingham, \$7.50, \$5.65, \$2.10, \$3.15, \$25.00; Friends, Greensboro, \$46; R. B. McAlpine, Tuscaloosa, \$5; Miss S. B. Sommerville, Wilsonville, \$25; Mrs. J. B. Montgomery, Aliceville, \$5; Rev. and Mrs. W. L. Bedinger and daughter, Pratt City, \$8; Mr. and Mrs. G. M. Bedinger, Farley, \$5; Rev. E. A. Smith, Brewton, \$10.

ARKANSAS

Miss Jean Weld, Marianna, \$2; Rev. R. L. Jetton, Fort Smith, \$45; Miss Julia Betts, Hope, \$5.

FLORIDA

Mr. A. D. Plowden, Sumner, \$30.

GEORGIA

Macon W. M. U., \$50.

KENTUCKY

Christianburg Union S. S., 63 cts.; Mrs. Jennie K. Hill, Fulton, \$4; Dr. J. C. Douglas, Franklin, \$1; Dr. Squire B. Crume, Bloomfield, \$2; Mr. John C. Harris, High Bridge, \$5; Dr. A. J. A. Alexander, Spring Station, \$375.

LOUISIANA

A Friend of Missions, Sareveport, \$25; Mr. John Glassell, Belcher, \$500.

MISSISSIPPI

C. W. Grafton, Union Church, \$5; Mr. P. Gowman, Wesson, \$2; Mrs. Chas. C. Cox, Baldwin, \$3; Waldo Children, Waldo, \$1.50.

MISSOURI

Mr. J. D. Brooks, Independence, \$1,000; Mrs. L. C. McCluer, O'Fallon, \$25; Mrs. J. V. Crossett, Kearney, \$5; Mrs. J. C. Carson, Fulton, \$2.

NORTH CAROLINA

B. F. Hall, Banner Elk, \$228.90; A Friend, Greensboro, \$50; Mrs. E. P. Brookshire, Raleigh, \$150; Mrs. Lula B. Wynne, Raleigh, \$100; Mrs. J. W. Zimmerman, Charlotte, \$5; F. J. Hay, Farm School, \$2; Rev. J. A. Scott, Statesville, \$100; Mrs. David Fairley, Manchester, \$2; Jane Dalziel Sprunt M. S., Wilmington, \$75, \$224.15.

OKLAHOMA

Rev. Guy T. Gillespie, Cordell, \$5; Miss Fannie Mulhollan, \$2.

SOUTH CAROLINA

Iredell Co. Laymen's Movement, \$8; Friend, Spartanburg, \$2; C. E. Graham, Greenville, \$5,000; A Friend, Blacksburg, \$3.30; H. M. McCauley, Rock Hill, \$2; Mrs. T. S. Bryan, Columbia, \$10; "A South Carolinian," \$30; A Friend, Fountain Inn, \$3.50.

TENNESSEE

A. B. Wells, Morristown, \$25; Mrs. J. H. Baylor, Morristown, \$200; Morissa Muse, Morristown, \$25; E. W. King, Bristol, \$50; Two Men, Nashville, \$20; Friend, Nashville, \$3.75.

TEXAS

Miss Mary Bissett, Dallas, \$5; Two Friends, \$5; J. F. Hardie, Clifton, \$8; Rev. M. C. Hutton, Georgetown, \$6.65; Kerrville Encampment, \$18; A Friend, Bernet, \$10; Friends, De Leon, \$2.

VIRGINIA

Montgomery Presbytery, \$14.82; R. Chaffey, Elkins, W. Va., \$250; Miss Sally J. Dickinson, Charleston, W. Va., \$500; Miss Margaret Dameron, Weems, \$1; L. R. Turnbull, Lexington, \$10; Mrs. M. K. Leyburn, Fredericksburg, \$1.50; Mr. and Mrs. Addison Hoge, Lexington, \$60; Mrs. W. T. Poague, Lexington, \$10; Mary's tenth, Charlottesville, \$1.25; Miss Edna Scott Kump, Elkins, W. Va., \$50; W. A. Noel, Dunmore, W. Va., \$2.40; Miss Fannie T. Somerville, Mitchells, \$100; Colored S. S., Prince George, \$8.50; Virginus V. Rodrigues, Fredericksburg, \$3; Friend, Fredericksburg, \$5; Lexington W. F. M. U., \$10; George E. Price, Charleston, W. Va., \$50; Total, \$9,737.25.

ALABAMA

East Alabama.—Auburn Ch., \$10.71; Clio Ch., \$5; Prattville Ch., \$86.70; S. S., \$4.16, \$20.00; Sandy Ridge Ch., \$2; Troy W. M. S., \$4.50; Union Springs Ch., \$10.60; West Point Ch., \$12.80.

Mobile.—Central Mobile Stuart M. S., \$2.30; Government St. Fannie Woodcock M. S., \$400.

North Alabama.—Avondale Ch., \$12.55; Birmingham 3d Ch., \$5; W. F. M. S., \$15; Central Birmingham Handley M. S., \$8, \$13.75; Courtland L. M. S., \$30.75; Huntsville 1st Ch., \$141.26; Jacksonville Jr. M. S., \$5; Sheffield W. F. & H. M. S., \$5; South Highlands Ch., \$53.15, \$50; Westminster W. H. & F. M. S., \$10; Woodlawn Ch., \$16.50.

Tuscaloosa.—Selma 1st H. & F. M. S., \$50. Total, \$974.73.

ARKANSAS

Arkansas.—Jonesboro Ch., \$10; Little Rock 1st Ch., \$3.72; L. M. S., \$23.75.

Ouachita.—Gurdon W. M. S., \$15; Hope Ch., \$25; Hot Springs 1st L. M. S., \$40; Texarkana Ch., \$500.

Pine Bluff.—Dermott L. M. S., \$8; Ch., \$51.60; Fordyce 1st Ch., \$5; Monticello Ch., \$50; Pine Bluff 1st Ch., \$64.55; Pine Bluff 2d Ch., \$10.

Washburn.—Fayetteville 1st W. M. S., \$8. Total, \$814.62.

FLORIDA

Florida.—Laurel Hill L. M. S., \$2.30; Monticello W. M. S., \$11.

St. John.—Ellenton Ch., \$3; Sarasota Ch., \$8; Tampa 1st Laymen's M. S., \$500.
Suwanee.—Archer L. M. S., \$5, \$5.
 Total, \$534.30.

GEORGIA

Athens.—Alberton W. M. S., \$5; Toccoa L. M. S., \$5.
Atlanta.—Atlanta 1st L. M. S., \$50, \$26; Central Atlanta Ch., \$22.35; L. M. S., \$20.25; Ch., \$10; Covington L. M. S., \$12.50; Georgia Ave. Ch., \$17; Griffin Ch., \$41.75; Inman Park Ch., \$12.54; Kirkwood Ch., \$49.20; W. M. S., \$12.50; LaGrange Ch., \$75; North Avenue Men's League, \$20; Ch., \$59.45; S. S., \$22.31; L. A. S., \$1; Rock Spring Ch., \$6; L. M. S., \$5; West End S. S., \$5.89; L. M. S., \$20; Westminster Ch., \$8.40; Y. P. S., \$7.57; W. M. S., \$24.52.

Augusta.—Augusta 1st E. C. D. Band of L. M. S., \$100; B. M. Band, \$20; Milledgeville Ch., \$29; Monticello Juv. Band, \$15; Siloam L. M. S., \$2.10; Washington L. M. S., \$23.

Cherokee.—Acworth S. S., \$17; Alpine Ch., \$10.80; Cartersville M. S., \$5; Ringgold L. M. S., \$5; Sardis Ch., \$1; South Broad S. S., \$1.38; Ch., \$3.30; L. A. S., \$3.25; Walnut Grove Ch., \$3.08.

Macon.—Donalsonville Willing Workers, \$5; Henry Mem'l. Ch., \$35; Poulan W. F. M. S., \$7.50; Thomasville Ch., \$78.75; L. F. M. S., \$31.25; Ch., \$98.

Savannah.—Brunswick W. M. S., \$21.25; Bryan Neck Ch., \$50; Independent S. S., \$100; Valdosta Ch., \$40.

Total, \$1,454. 89.

KENTUCKY

Ebenezer.—Augusta Ch., \$50; L. M. S., \$21; Central Maysville L. M. S., \$25; Richwood Ch., \$18.

Louisville.—Bardstown Road Ch., \$9.96; Goshen L. A. S., \$25; Louisville 2d Ch., \$200.

Muhlenberg.—Greenville Ch., \$26.84.

Paducah.—Henderson 2d Ch., \$84.61.

Pennsylvania.—Campbellsville Ch., \$16.83; W. M. S., \$13; Danville 1st Ch., \$110.24; Middletown Ch., \$29.01; Somerset Ch., \$25.

West Lexington.—Winchester Chh., \$50.

Total, \$704.49.

LOUISIANA

Louisiana.—Baton Rouge 1st Ch., \$23.35; Lake Charles Ch., \$2.50.

New Orleans.—Bogalusa Ch., \$12.50; German 2d S. S., \$5; New Orleans 1st Ch., \$46.95.

Red River.—Dunlap Mem'l Ch., \$100; Shreveport 1st Ch., \$110.15, \$10.

Total, \$310.45.

MISSISSIPPI

Central Mississippi.—Bethesda Ch., \$2; Brandon S. S., \$3.43; Carrollton Ch., \$15; Glen Allen G. M. Band, \$14; Greenwood E. W. S., \$50.30; Shongolo Ch., \$31.55.

East Mississippi.—Columbus 1st L. F. M. S., \$25; Corinth Ch., \$20.40; Okolona L. M. S., \$12.50.

Meridian.—Hindsboro S. S., \$10.15; Pass Christian S. S., \$7.10.

Mississippi.—Bensalem Ch., \$3.50; Port Gibson Ch., \$22; Union Ch., \$3.50.

North Mississippi.—Hudsonville Ch., \$25; Oxford Ch., \$50.

Total, \$295.43.

MISSOURI

Lafayette.—California Ch., \$37.50; Corder W. F. M. S., \$36.10; Higginsville L. M. S., \$10.35; Little Gray M. S., \$3.50; LaMonte W. M. S., \$2; Lees Summit C. B. (Silent Workers), \$5; Y. L. M. S., \$10; L. M. S., \$30; Lexington 1st L. M. Circle, \$62.50; Memorial M. S., \$50; Wallace Ch., \$12; Jasmine Wallace M. S., \$2; Westminster Ch., \$2.50.

Missouri.—Auxvasse L. M. S., \$3.50; Bethel Ch., \$5; Mexico Ch., \$55, \$30; Rocheport Ch., \$3.

Palmyra.—Big Creek Ch., \$25.19; L. M. S., \$7; Earnest Workers, \$17.30, \$11.72; Kahoka W. F. M. S., \$8; Memphis 1st S. S., \$27.20; Monroe City Ch., \$25.25; Palmyra Y. L. M. S., \$18.71.

Potosi.—Belvue W. M. S., \$5; Cape Girardeau 1st Ch., \$57.66; L. M. S., \$8.10; Oak Ridge Ch., \$3; Potosi Ch., \$12.

St. Louis.—Trinity W. M. S., \$15.

Upper Missouri.—Central Kansas City Y. L. M. S., \$25; Eastminster L. F. M. S., \$15; Hyde Park Y. L. M. S., \$10; St. Joseph 2d L. M. S., \$98.96; Ch., \$100.

Total, \$850.04.

NORTH CAROLINA

Albemarle.—Mortimer C. E. S., \$9.53; Raleigh L. S., \$35.

Asheville.—Asheville Ch., \$35.29; Hendersonville Ch., \$5.23; Earnest Workers, \$5; Montreat Ch., \$2.15; W. M. S., \$8.05; Morrison Ch., \$1.

Concord.—Barium Springs Ch., \$50; Centre L. F. M. S., \$9.08; Cleveland Ch., \$2.90; Concord Ch., \$20; L. M. S., \$6.55; Fifth Creek W. F. M. S., \$7.50; Harrisburg L. A. & M. S., \$5; Hickory S. S., \$2.90; Ch., \$26.05; Marion L. M. S., \$25; Mocksville Ch., \$22.22; Mooresville 1st Ch., \$87.55; L. M. S., \$4.75; W. M. M. S., \$7.70; S. S., \$7.85; Mooresville 2d L. S., \$5.65; Newton Ch., \$20; L. H. & F. M. S., \$4.70; Salisbury 1st L. F. M. S., \$16.50; Ch., \$5; L. F. M. S., \$17.30; Statesville 1st Ch., \$107.35; S. S., \$10.97; L. F. M. S., \$16.95.

Fayetteville.—Antioch Busy Bees, \$10; Bethesda L. M. S., \$16; Biscoe Ch., \$3.15; Cameron L. M. S., \$7.15; C. F. M. S., \$7.05; Carthage L. M. S., \$2.40; Fayetteville Ch., \$100; Godwin Ch., \$6.60; Ida Mills Men's Soc., \$12.75; L. S., \$8.16; C. S., \$2.45; Men's Soc., \$11.26; L. S., \$9.41; C. S., \$2.96; Jonesboro Ch., \$2.91; L. M. S., \$19.25; Laurel Hill Men's F. M. S., \$4.95; L. F. M. S., \$6.70; Girls' F. M. S., \$1.50; Lumberton L. M. S., \$15; McPherson L. F. M. S., \$5; Milton Chapel S. S., \$100; Oakland Ch., \$2; Smyrna Ch., \$29.75; L. M. S., \$9.30; St. Paul Men's Soc., \$56; L. M. S., \$30.20.

Kings Mountain.—Lincolnton Ch., \$60.25; L. M. S., \$17.20; Jr. Mirlams, \$18; Stanley Creek Ch., \$2.81.

Mecklenburg.—Albemarle Jr. C. E. S., \$3.50; Charlotte 1st L. F. M. S., \$30.50; Charlotte 2d Ch., \$100; S. S., \$40; L. F. M. S., \$29.75; Ch., \$13, \$100; S. S., \$12; Hopewell S. S., \$22; L. M. S., \$4.20; Mirlam Band, \$4.20; Monroe Ch., \$75; Westminster Ch., \$121.70.

Orange.—Asheboro Ch., \$50; Edford Ch., \$0.75; Greensboro 1st Ch., \$325, \$325; Hawfields Ch., \$7.43; Leaksville F. M. S., \$9.25; Speedwell Ch., \$1; Winston 1st D. C. Rankin M. S., \$25; L. F. M. S., \$34.17; Covenantor Co. No. 226, \$15; S. F. (J. M. Rogers' Class), \$117.34; L. F. M. S., \$16.80; D. C. Rankin M. S., \$30; Wiley M. Band, \$11.29.

Wilmington.—Black River L. M. S., \$25; K. McD. Band, \$6.35; Chadburn Ch., \$6; Rockfish Ch., \$28.03; St. Andrews Ch., \$14.75; Whiteville L. M. S., \$6.

Total, \$2,780.89.

Orange.—Asheboro Ch., \$50; Edford Ch., \$0.75; Greensboro 1st Ch., \$325, \$325; Hawfields Ch., \$7.43; Leaksville F. M. S., \$9.25; Speedwell Ch., \$1; Winston 1st D. C. Rankin M. S., \$25; L. F. M. S., \$34.17; Covenantor Co. No. 226, \$15; S. F. (J. M. Rogers' Class), \$117.34; L. F. M. S., \$16.80; D. C. Rankin M. S., \$30; Wiley M. Band, \$11.29.

Wilmington.—Black River L. M. S., \$25; K. McD. Band, \$6.35; Chadburn Ch., \$6; Rockfish Ch., \$28.03; St. Andrews Ch., \$14.75; Whiteville L. M. S., \$6.

Total, \$2,780.89.

OKLAHOMA

Manum.—Central Oklahoma S. S., \$7.97; P. A. & M. S., \$5.

Total, \$12.97.

SOUTH CAROLINA

Bethel.—Clover Ch., \$50; Concord L. M. S., \$6; Fishing Creek Ch., \$5; Fort Mill L. M. S., \$7; Ch., \$28.74; Hopewell L. M. S., \$2; Olivet Ch., \$1; Rock Hill 1st. C. M. S., \$2.50; Sion Ch., \$5; Union Ch., \$20; Woodlawn S. S., \$10.29.

Charleston.—Columbia 1st Ch., \$60.53; Johns Island & Wadmalaw Ch., \$25; Summerville Ch., \$1.58; Walterboro L. M. S., \$5.

Enoree.—Cave Creek Ch., \$1.87; Dorroh Ch., \$3.10; Greenville 2d W. H. & F. M. S., \$25; Lickville L. M. S., \$5; Pacolet W. M. S., \$12; Reedy River Juv. Soc., \$5; Spartanburg 1st Ch. \$66; Thornwell Mem'l Ch., \$1.25; S. S., \$12.70.

Harmony.—Indiantown L. M. S., \$3.85; Mt. Zion L. M. S., \$13; Ch., \$20; Sardinia Ch., \$1.50; Cheraw Ch., \$25, \$5; Darlington Pauline DuBose M. S., \$58.

Piedmont.—Carmel Ch., \$6; Good Hope L. M. S., \$4.50; Honea Path Ch., \$12; L. A. & M. S., \$6; Liberty Ch., \$20.

South Carolina.—Memorial Ch., \$6; Providence L. M. S., \$5; Smyrna H. M. S., \$10.

Total, \$723.50.

TENNESSEE

Columbia.—Culleoka L. M. S., \$2.25; Lewisburg L. H. & F. M. S., \$5; Ch., \$6.80; Pulaski Ch., \$117.

Holston.—Bristol 1st Ch., \$268.15; Johnson City 1st L. M. S., \$10; Rogersville W. M. S., \$47.25.

Knoxville.—Chattanooga 1st L. F. M. S., \$50; Cleveland 1st Y. P. S., \$5; Ch., \$1.20; M. S., \$5.52; Lebanon Ch., \$2; Sweetwater Ch., \$35.

Memphis.—Alabama Ave. L. M. S., \$20; Sunbeams, \$10; Ch., \$100; Arlington Ch., \$9.85; Collierville L. A. S., \$7; Covington 1st Ch., \$20; Memphis 2d Ch., \$68.02; Stanton S. S., \$5; L. H. & F. M. S., \$9.

Nashville.—Glen Leven L. F. M. S., \$5; Hendersonville Ch., \$6; Nashville 1st Ch., \$225; Nashville 2d C. E. S., \$20; Smyrna L. M. & A. S., \$2.30; West Nashville S. S., \$1.17.

Western District.—Humboldt Ch., \$4.20; W. F. M. S., \$10; Ripley W. M. S., \$12.50; Union W. F. M. S., \$10.

Total, \$1,100.21.

TEXAS

Brazos.—Hardy St. L. A. S., \$2.50; Palacios L. A. & M. S., \$10.

Brownwood.—San Angelo Jr. C. E. S., \$10.

Central Texas.—Bartlett Ch., \$50; Mexia Ch., \$2.50; Temple Ch., \$25.

Cisco.—Cameron Ch., \$5; S. S., \$5.60; L. M. S., \$5.

Dallas.—Dallas 1st Ch., \$9; S. S., \$63.85; East Dallas Ch., \$68.75.

Eastern Texas.—Beaumont 1st Ch., \$14.80; W. M. S., \$6; Ch., \$4.39; S. S. M. S., \$6.10; Central Beaumont L. F. M. S., \$25; Crockett L. M. S., \$2.50; Royal St. S. M. S., \$1.16.

El Paso.—Coahoma Ch., \$3.76.

Fort Worth.—Broadway C. A., \$2; Fort Worth 1st S. S., \$10; Graham S. S. (Infant Class), \$1.81; Weatherford 1st Ch., \$26.

Paris.—Detroit L. A. S., \$5.20; Troup Ch., \$1.

West Texas.—Allen Memorial Ch., \$35; Edna L. M. S., \$31.20; Goliad Ch., \$23.70; San Antonio 1st W. F. M. S., \$25; Westminster Ch., \$3.70.

Total, \$485.52.

VIRGINIA

Abingdon.—Anchor of Hope Ch., \$54.95; S. S., \$34.42; Belspring Ch., \$1.40; Central Bristol Ch., \$34; Dinwiddie Ch., \$1; Green Spring L. M. S., \$12; New Dublin Ch., \$12.50; Wytheville L. M. S., \$25.

Chesapeake.—Alexandria Lavras Workers, \$175.31; Helpers' Soc., \$50; Ch., \$117.72; S. S., \$24.35; Ch., \$10; Central Washington Ch., \$25.87; Y. P. M. S., \$90; Washington 2d Ch., \$8.08.

East Hanover.—Bon Air L. S., \$25; Ginter Park Ch., \$83.75, \$15.59; North End S. S., \$4.01; Petersburg 2d Gregory Mem'l Ch., \$6.50; Petersburg 2d Ch., \$275.07; Richmond 1st Ch., \$125; Richmond 2d Ch., \$100; Tabb St. L. M. S., \$5.

Greenbrier.—Marlington S. S., \$19.68; Union Ch., \$6.05; Westminster Ch., \$0.80.

Kanawha.—Kanawha Salines S. S., \$2; Logan-Holden Ch., \$25.

Lexington.—Coal Valley Ch., \$2; Davls Mem'l Ch., \$25; Hebron W. M. S., \$16; Hot Springs Ch., \$10; Lexington Miriam Band, \$15.52; Y. W. M. S., \$50; W. F. M. A., \$56.65; Ch., \$9.49; Mossy Creek L. H. & F. M. S., \$20; Ch., \$1, \$31.18; Mt. Carmel Ch., \$1.10, \$2.70; Mary Hamilton M. S., \$9.40; L. F. M. S., \$25; Olivet Y. L. H. & F. M. S., \$10; Timber Ridge Ch., \$16.80; Staunton 1st Ch., \$50; Waynesboro Ch., \$50.88.

Maryland.—Bethesda Ch., \$138.85; Dickey Mem'l Ch., \$78.53; S. S., \$6.53.

Montgomery.—Blacksburg Ch., \$34.70; Christiansburg Ch., \$125; Ladies' Bible Class, \$18.75; Clifton Forge Ch., \$137.88; Covington Ch., \$10.05; Green Valley Ch., \$3.25; High Bridge S. S., \$12; Ch., \$35; M. S., \$5; Laurel Grove Ch., \$1; Pocahontas Ch., \$4.15; Radford Ch., \$2.50, \$2.50; Roanoke 1st Ch., \$27.18; Roanoke 2d Y. L. A., \$12.50; Ch. \$5, \$50.

Roanoke.—Bethlehem Ch., \$3; Boydton Ch., \$5.35; Briery Y. P. S., \$20; Cub Creek Ch., \$5, \$19.89; Danville 1st L. M. S., \$21.30; Hermon L. M. S., \$2.50, \$3.28; Mercy Seat S. S., \$6.73; New Concord Ch., \$16; Roanoke Ch., \$62.39; Rough Creek Phenix Ch., \$16.10, \$5.50; South Boston Ch., \$50.

West Hanover.—Farmville L. M. S., \$21; Louisa L. A. S., \$5; Massies Mill (Tyro Chapel), \$3.38; Maysville L. A. S., \$4.71; Olivet Ch., \$13.34.

Winchester.—Berryville Ch., \$17; W. H. & F. M. S., \$7; Charles Town Ch., \$131.51; S. S., \$0.76; L. M. S., \$10; Beulah S. S., \$25.80; Elks' Branch W. H. & F. M. S., \$15; Keyser Ch., \$1.11; Mt. Bethel Ch., \$2.44; Shenandoah Junction Ch., \$12.50; Shenherdstown L. F. M. S., \$25; Tuscarora Ch., \$10.

Total, \$3,025.73.

Grand Total, \$23,805.02.

ASSEMBLY HOME MISSION RECEIPTS FOR SEPTEMBER, 1911

"Offer unto God thanksgiving; and pay thy vows unto the Most High."—Psa. 50:14.

SYNOD OF ALABAMA

East Alabama.—Hartford M. S., \$2; Prattville Ch., \$48.68; S. S., \$11.05; Sandy Ridge Ch., \$1.80; Troy M. S., \$4.20; West Point Ch., \$6.37.

Mobile.—Brewton Ch., \$5; Central M. S., \$2.30.

North Alabama.—Anniston First, M. S., \$10; Hatchett Creek Ch., \$1.75; Sheffield M. S., \$5.

Tuscaloosa.—Carrollton Ch., \$3.25; Gordo, Ch., \$1.81; Greensboro S. S., \$1.50.

SYNOD OF ARKANSAS

Ouachita.—Arkadelphia M. S., \$15; DeQueen Ch., \$5; M. S., \$10; Columbus Ch., \$4; Hope Ch., \$25.68; Nashville Ch., \$4; Scotland, \$1.57.

Pine Bluff.—Hamburg Ch., \$6.55.

Washburn.—Charleston Ch., \$1.90; Washburn Presbytery, \$90.

SYNOD OF FLORIDA

Florida.—Quincy Ch., \$50.

St. Johns.—Dade City M. S., \$3.50.

Suwanee.—Branford Ch., \$1.50; Gainesville Ch., \$45; High Springs Ch., \$2; Micanopy Ch., \$1; Mikesville Ch., \$2.

SYNOD OF GEORGIA

Athens.—Commerce Ch., \$1.49; S. S., \$1.11; Elberton M. S., \$5; Lavonia Ch., \$4; Toccoa M. S. Special, \$13.70.

Atlanta.—Atlanta 1st Ch. M. S., \$25; Atlanta Central Ch., \$322.26; S. S., \$15.31; Atlanta North Ave. Ch., \$46.40; M. S., \$13; Atlanta Inman Park Ch., \$3.93; Kirkwood Ch., \$20.25; M. S., \$12.50; Westminster Ch., \$14.84; Covington M.

S., \$3.13; Kelley Ch., \$3.50; McDonough Ch., \$7.05; Thomaston Ch., \$6.

Augusta.—Augusta First Ch., \$11.40; Bethany Ch., \$1.22; Lincolnton Ch., \$3; Milledgeville Ch., \$29; Penfield Ch., \$4.15.

Cherokee.—Alpine Ch., \$4.80; Cartersville M. S., \$5; Milner Memorial Ch., \$1.50; Sardis Ch., \$2.88.

Macon.—Attapulgus Ch., \$2; Talbotton Ch., \$1.30; Thomasville Ch., \$49.

Savannah.—Sadie Ch., \$1.65.

SYNOD OF KENTUCKY

Ebenezer.—Ebenezer Presbytery, \$25; Normal \$82.30.

Louisville.—Anchorage Ch., \$26.72; Glasgow Ch., \$8.45.

Muhlenburg.—Greenville Ch., \$17.83.

Paducah.—Campbellsville M. S., \$10.

Transylvania.—Bethel Ch., \$8.25; Paint Lick Ch., \$15.65; Perryville Ch., \$12.19; Lebanon Second Ch., \$2.50; Somerset Ch., \$5; Middlesboro First Ch., \$3.63.

West Lexington.—Nicholasville M. S., \$10.

SYNOD OF LOUISIANA

Louisiana.—Clinton Pres. Ch., \$2; Louisiana Presbytery, \$148.

Red River.—Alabama Ch., \$17.30; Arcadia Ch., \$10; Banks Chapel Ch., \$5.10; Benton Ch., \$4.05; Dixie Ch., \$5.20; Keatchie Ch., \$4; Memorial Ch., \$13; Monroe First Ch., \$31.95; Plain Dealing Ch., \$1.50; Rayville Ch., \$10.50; Rocky Mount Ch., \$1.50; Ruston Ch., \$11.40; Shreveport First Ch., \$93.70.

SYNOD OF MISSISSIPPI

Central Mississippi.—Brandon Ch., \$3.96; S. S., \$1.45; Bethsalem Ch., \$2.20; French Camp Ch., \$5.

Eastern Mississippi.—Bethel Ch., \$7; Corinth Ch., \$1; Starkville Ch., \$5.35.

Meridian.—Alexander Chapel, \$0.50; Mt. Moriah Ch., \$7.10.

Mississippi.—Greenwood Ch., \$2.

North Mississippi.—Byhalia Ch., \$2.05; Hopewell S. S., \$5.10; Sand Springs Ch., \$2.

SYNOD OF MISSOURI

Lafayette.—Lee's Summit Ch., \$10; Mt. Olive M. S., \$15.

Upper Missouri.—Central Ch., \$38.08.

SYNOD OF NORTH CAROLINA

Concord.—Concord (Iredell) Ch., \$8; Hickory Ch., \$6; Mocksville Ch., \$10; Morganton S. S., \$1.53; Mooresville First Ch., \$50.26; S. S., \$3.76; Rocky River Ch., \$7; Salisbury First Ch., \$25; Sherrill's Ford Ch., \$1.50; Third Creek Ch., \$3.47.

Fayetteville.—Biscoe Ch., \$1.65; Godwin Ch., \$6.50; Gulf Ch., \$3.80; Jonesboro Ch., \$2.53; Laurel Hill Ch., \$33.64; Smyrna Ch., \$14.45.

Mecklenburg.—Charlotte Second Ch., (Special), \$200.

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Columbia.—Pulaski Ch., \$48.

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SYNOD OF TEXAS

Brazos.—Brazos (Special), \$25; Brazos Presbytery, \$281.25; Galveston First S. S., \$5.10; Navasota Ch., (Special) \$50.

Brownwood.—Brownwood Presbytery, \$185.

Central Texas.—Central Texas Presbytery, \$375; Highland Ch., (Special), \$5.13.

Eastern Texas.—Eastern Texas Presbytery, \$250.

El Paso.—Missionary Union (Special) \$25.05; El Paso Presbytery, \$200.

Fort Worth.—College Ave. S. S., \$3.45; Weatherford First Ch., \$5.20.

Dallas.—Dallas Presbytery (Special) \$25; Westminster M. S. (Special) \$33.

Panhandle.—Panhandle Presbytery, \$109.06.

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Western Texas.—Western Texas Presbytery, \$500; Western Texas Presbytery (Special), \$75; Corpus Christi Ch., (Special), \$30; San Marcos M. S., \$15.

SYNOD OF VIRGINIA

Abingdon.—Anchor of Hope Ch., \$7.31; Rich Valley Ch., \$15.

Chesapeake.—Alexandria Second Ch., \$58.13; Washington Second Ch., \$3.96.

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Lexington.—Beverly M. S., \$19.65; Coal Valley Ch., \$1.30; Olivet M. S., \$20; Timber Ridge Ch., \$7.90; Waynesboro Ch., \$12.72.

Maryland.—Dickey Mem'l Ch., \$10.83.

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Roanoke.—Cub Creek Ch., \$8.91; Madisonville Ch., \$2.35; Meadsville Ch., \$3.75; New Concord Ch., \$7.20; Rough Creek Ch., \$2; South Boston Ch., \$20.

West Hanover.—Appomattox M. S., \$5; Farmville M. S., \$13; Hixburg Ch., \$4; New Zion Ch., \$6; Olivet Ch., \$7.17; Riverside Ch., \$1.85.

Winchester.—Burlington Ch., \$9; Cedar Cliff Ch., \$5.10; S. S., \$1.90; Mt. Bethel Ch., \$2.44; Pattersons Creek Ch., \$5; Tuscarora Ch., \$7.

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Miss Rosa Eppes, \$3; "Friend," Covington, Tenn., \$5; "From a Friend," \$2.50; Mr. Jno Glassell, Red R. Presby., \$25; Dr. Thom. P. Hinmon (Special) \$10; Rev. E. Hotchkiss, \$12.35; "Lord's Debtors," \$1; Miss Ellen Murphy, \$1; Mrs. Edith McLanahan, (Special) \$10; Mr. P. Pearsall, \$50; Mr. R. C. Richardson, \$25; Miss Alethea Putney Stanley, (Special) \$2.50—

Semi-Centennial Building Fund—

Previously received, \$66; Rev. G. F. Bell, \$2.50; Mr. S. J. Gordon, \$10; Mrs. Fannie Sheppard, \$5; Tabb St. L. M. S., \$10. Total, \$93.50.

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AFRICA—CONGO MISSION. [17]

IBANJ. 1897.

Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. A. L. Edmiston (c).
Tuscaloosa, Ala.
Rev. and Mrs. A. A. Rochester (c).

LUEBO. 1891.

Rev. W. M. Morrison.
Rev. Motte Martin.
*Mrs. Motte Martin.
*L. J. Coppedge, M. D.
Dr. Jos. G. Pritchard.
Rev. & Mrs. L. A. De Yampert (c).
Miss Maria Fearing (c).
Rev. and Mrs. G. T. McKee.
Rev. Robt. D. Bedinger.

E. BRAZIL MISSION. [15].

LAVRAS. 1893.

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Miss Charlotte Kemper.
Miss Ruth See.
Mr. and Mrs. A. F. Shaw.
Mrs. D. G. Armstrong.
Rev. Joseph Orton.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.

ALTO JEQUITIBA. 1900.

Mrs. Kate B. Cowan.

W. BRAZIL MISSION. [11]

ITU. 1909.

*Rev. and Mrs. R. D. Daffin.

BRAGANCA. 1909.

Rev. and Mrs. Gaston Boyle.

CAMPINAS. 1869.

*Mrs. F. V. Rodrigues,
Fredericksburg, Va.
*Rev. and Mrs. J. R. Smith.

SAO PAULO.

Rev. and Mrs. J. P. Smith.

DESCALVADO. 1908.

Rev. and Mrs. Alva Hardle.

N. BRAZIL MISSION [11]

FORTALEZA. 1882.

*Mrs. R. P. Baird, Fredericksburg,
Virginia.

GARANHUNS. 1895.

Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.

PERNAMBUCO. 1873.

Miss Eliza M. Reed.
*Miss Margaret Douglas.

CANHOTINHO.

Dr. and Mrs. G. W. Butler.

NATAL.

Rev. and Mrs. W. C. Porter.

MID-CHINA MISSION. [73]

TUNGHIANG. 1904.

Rev. and Mrs. J. Y. McGinnis.
Dr. and Mrs. A. C. Hutcheson.
Rev. and Mrs. H. Maxcy Smith.
Miss Elizabeth Corriher.
Miss R. Ellmore Lynch.
Miss Kittle McMullen.

HANGCHOW. 1867.

Rev. and Mrs. J. L. Stuart, Sr.
*Rev. G. W. Painter, Pulaski, Va.
Miss E. B. French.

Miss Emma Boardman.

Miss Mary S. Mathews.

*Rev. and Mrs. Geo. Hudson.

Miss Venie J. Lee, M. D.

Rev. and Mrs. Warren H. Stuart.

Miss Annie R. V. Wilson.

Miss Rebecca E. Wilson.

Rev. and Mrs. R. J. McMullen.

Rev. C. H. Smith.

SHANGHAI.

Rev. and Mrs. S. I. Woodbridge.

KASHING. 1895.

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Dr. & Mrs. W. H. Venable.

Rev. and Mrs. J. M. Blain.

*Miss Elizabeth Talbot.

*Mr. & Mrs. H. B. Vanvalkenburgh.

Rev. and Mrs. Lowry Davis.

Miss Irene Hawkins.

*Miss M. D. Roe.

Miss Mildred Watkins.

KIANGYIN. 1895.

Rev. and Mrs. L. I. Moffett.

Rev. and Mrs. Lacy L. Little.

*Dr. and Mrs. Geo. C. Worth.

Mr. and Mrs. Andrew Allison.

*Miss Ryda Jourolman.

Mrs. Anna McG. Sykes.

Miss Ida M. Albaugh.

Miss Carrie L. Moffett.

NANKING.

Rev. and Mrs. J. L. Stuart, Jr.

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Rev. and Mrs. P. F. Price.

SOOCHOW. 1872.

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Dr. and Mrs. J. R. Wilkinson.

Dr. J. P. Mooney.

Miss Annie E. Wilkinson.

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*Miss Gertrude Sloan.

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Rev. and Mrs. P. C. DuBose.

Rev. R. A. Haden.

*Mrs. R. A. Haden.

Rev. J. W. Davis.

NORTH KIANGSU MISSION [61]

CHINKIANG. 1883.

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*Rev. and Mrs. J. W. Paxton.

Rev. and Mrs. C. F. Hancock.

*Rev. and Mrs. J. T. McCutchan.

Rev. and Mrs. O. V. Armstrong.

Rev. and Mrs. D. W. Richardson.

Rev. and Mrs. J. C. Crenshaw.

TAICHOW. 1908.

Rev. C. N. Caldwell.

*Mrs. C. N. Caldwell.

Rev. F. A. Brown.

Dr. R. M. Stephenson.

HSUCHOU-FU. 1897.

Rev. Mark B. Grier.

Mrs. Mark B. Grier, M. D.

Dr. and Mrs. A. A. McFadyen.

Rev. and Mrs. Thomas B. Grafton.

Rev. Geo. P. Stevens.

Miss Mary P. Thompson.

Miss Charlotte Thompson.

HWAIAFU. 1895.

Rev. and Mrs. H. M. Woods.

Miss Josephine Woods.

Rev. O. F. Yates.

Dr. and Mrs. Wm. Malcolm.

YIENCH'ENG. 1909.

Rev. and Mrs. W. H. White.

SUCHIEN. 1893.

Dr. and Mrs. J. W. Bradley.

*Rev. B. C. Patterson.

*Mrs. B. C. Patterson, M. D.

Rev. and Mrs. W. F. Junkin.

Mr. H. W. McCutchan.

Miss Mada McCutchan.

TSING-KIANG-PU. 1887.

Rev. and Mrs. J. R. Graham, Jr.

Dr. and Mrs. Jas. B. Woods.

Rev. and Mrs. A. A. Talbot.

Miss Jessie D. Hall.

*Miss Esther H. Morton.

Miss Ellen Baskerville.

Miss Sallie M. Lacy.

Rev. Lyle M. Moffett.

Miss Nellie Sprunt.

HAICHOW. 1908.

Rev. and Mrs. J. W. Vinson.

*L. S. Morgan, M. D.

*Mrs. L. S. Morgan, M. D.

Rev. and Mrs. A. D. Rice.

CUBA MISSION. [18]

CARDENAS. 1899.

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Mr. and Mrs. E. R. Sims.

Miss M. E. Craig.

CAIBARIEN. 1891.

Mrs. J. G. Hall.

Miss Edith M. Houson.

*Rev. and Mrs. F. H. Wardlaw.

REMEDIOS. 1902.

*Rev. and Mrs. J. T. Hall.

PLACETAS. 1909.

*Miss Janet H. Houston.

Rev. and Mrs. H. F. Beaty.

Miss Mary I. Alexander.

Miss Eloise Wardlaw.

CAMAJUANI.

Rev. and Mrs. J. H. Gruver.

JAPAN MISSION. [38]

KOBE. 1890.

Rev. and Mrs. S. P. Fulton.

Rev. and Mrs. H. W. Myers.

Rev. and Mrs. W. McS. Buchanan.

Rev. and Mrs. H. C. Ostrom.

KOCHI. 1885.

Rev. and Mrs. W. B. McIlwaine.

Rev. and Mrs. M. H. Munroe.

Miss Estelle Lumpkin.

Miss Annie H. Dowd.

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*Miss Charlotte E. Stirling.

Santa Monica, Cal.

NAGOYA. 1887.

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*Miss Sala Evans.

Miss Lillian W. Curd.

Miss Charlotte Thompson.

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*Rev. and Mrs. R. E. McAlpine.

SUSAKI. 1898.

*Rev. and Mrs. J. W. Moore.

TAKAMATSU. 1898.

Rev. and Mrs. S. M. Erickson.

Rev. and Mrs. A. P. Hassell.

TOKUSHIMA. 1889.

Rev. and Mrs. C. A. Logan.

Miss Florence D. Patton.

Miss Annie V. Patton.

TOYOHASHI. 1902.

Rev. and Mrs. C. K. Cumming.

KOREA MISSION. [53]

CHUNJU. 1896.

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Miss Mattie S. Tate.

Dr. and Mrs. T. H. Daniel.

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